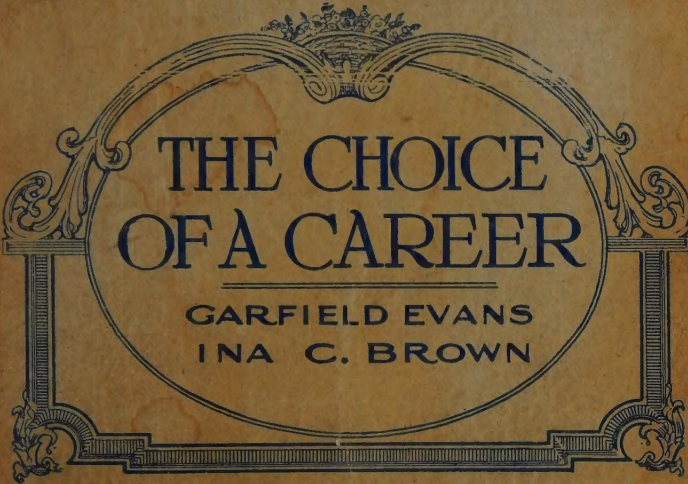


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An ornate, symmetrical decorative frame in a dark blue or black ink. It features a central oval shape with a wide, fluted border. The top and bottom of the oval are adorned with intricate scrollwork and floral motifs. The frame is set against a light brown, aged paper background.

THE CHOICE OF A CAREER

GARFIELD EVANS
INA C. BROWN



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THE CHOICE OF A CAREER

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THE

Choice of a Career

An effort to assist young men and women
in the achievement of the highest per-
sonality and the largest service
through the choice of a voca-
tion in accordance with
the will of God

BY GARFIELD EVANS AND
INA C. BROWN

*Blessed is he who has found his work; let him ask
no other blessedness.—Carlyle.*

Nashville, Tenn.
Dallas, Tex.; Richmond, Va.
Publishing House of the M. E. Church, South
Lamar & Barton, Agents
1925

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23-10433

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FOREWORD.

THE subject of Christian Life Service is not a new one, yet in its terminology it is comparatively new. The various forward movements of all evangelical denominations have developed a finer conscience in the matter of a response for Christian service. This response is to be found, not only on the part of the mature and older leaders, but the large number of our young men and women are eager to give themselves whole-heartedly in an unselfish service.

But the Church has been embarrassed before this large number of ambitious youth in that it could not answer their claims for ways and means of preparation; it has not been always prepared to advise them clearly as to a proper interpretation of their own feelings; it could not always direct them into desirable fields of service commensurate with their convictions to serve. The Church is the proper agency to give this information, and it is not to be expected that safe guides will be found elsewhere.

It is not intended that this volume will cover every phase of Christian service, but it is the hope of the authors that it will give the fundamental principles of a choice and will further suggest the outstanding opportunities of service which have been clearly defined and recognized by the Church.

It is confidently expected that others will be developed in the future, but not until then should they be advocated as fields of service.

It is hoped that groups in mission study classes will find this volume helpful in directing young volunteers in their efforts to interpret their desires to serve and in the selection of their types of work. Human counsel and direction is needful, but only the work of the Holy Spirit is finally sufficient to interpret for one his place of service.

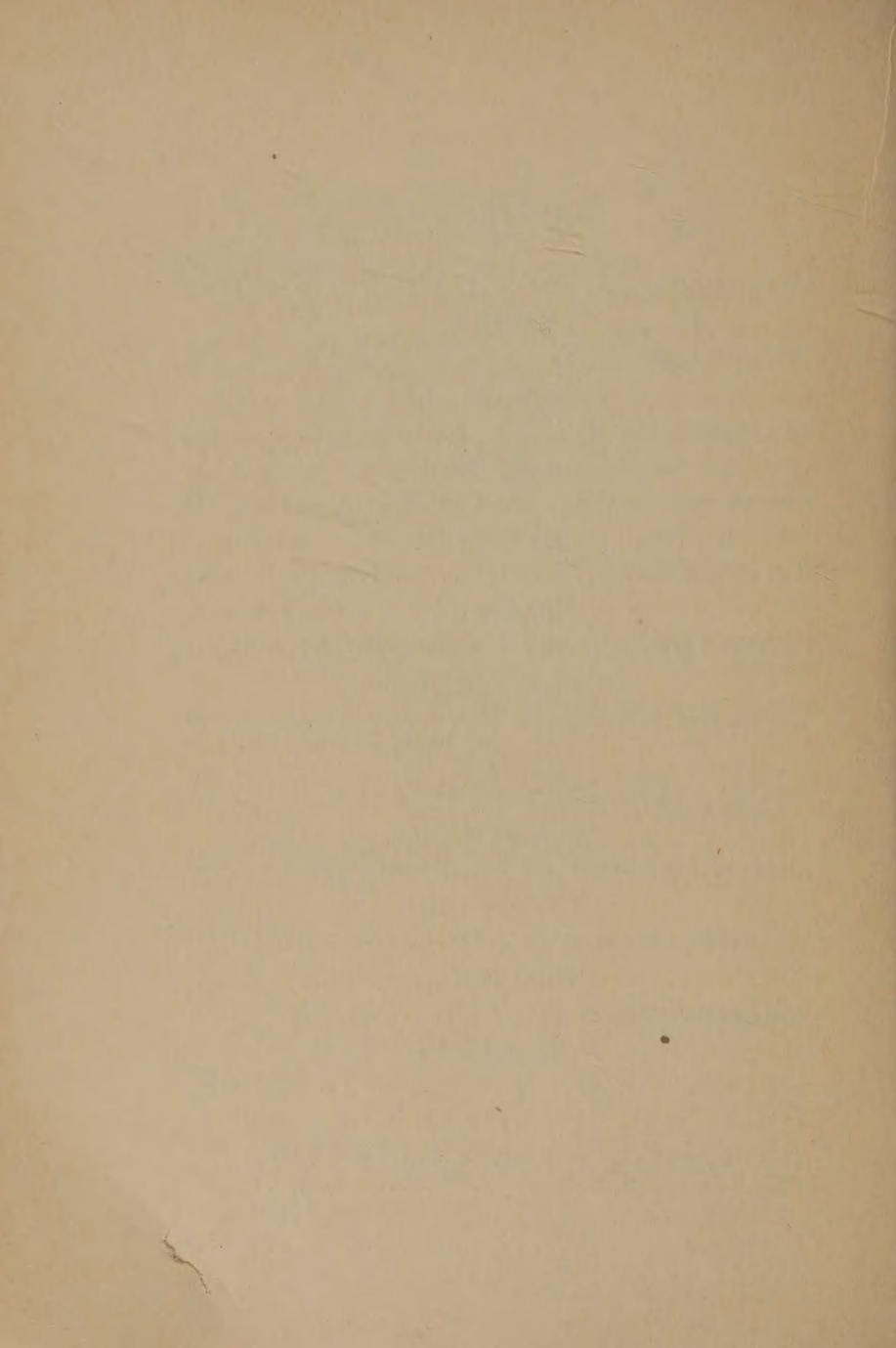
Grateful acknowledgment is made to the many from whom we have gathered suggestions and information and to those at whose feet we learned and registered our convictions to serve. Special acknowledgment is made to Mrs. Hume R. Steele for assistance in supplying material contained in Chapter IX.

GARFIELD EVANS,
INA C. BROWN.

NASHVILLE, TENN., November 9, 1922.

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INTRODUCTION.

THE tasks of the Church to-day are great, to-morrow they will be more stupendous. Seeing this, the Church is undertaking to strengthen her stakes, to extend her borders, and to mobilize her resources for the greatest program of her history. In this undertaking her outstanding need is a strong, well-trained, consecrated leadership.

Without such a leadership, the great enterprise of missions will fall short of its higher aims. The special objectives in Christian education can never be realized, the Sunday school's greater program in religious education cannot be put over, the Epworth League will be unable to mobilize and train for service the responsive young life of the Church, the evangelistic spirit of Methodism will prove powerless to awaken a godless generation to a sense of accountability to God. In fact, without a trained leadership, the primacy of Church influence in the world of to-morrow is impossible. It is clear that the Church of to-day must develop and train an adequate leadership for the tasks of to-morrow.

The strategy of the Church in this difficult situation is seen in the special provision for a life service department in both the Centenary and the Christian Education campaigns. The propaganda in relation to these great movements has not only

placed at the command of the Church millions of dollars for missions and Christian education, but has brought thousands of young Methodists to volunteer for Christian service. These young people must now be guided in the choice of vocations.

In vocational guidance two things must be made plain: First, that every legitimate calling in life should be regarded by Christians as an avenue of distinct service to God and humanity. Hence all Christians must recognize that God calls them to serve him through their daily occupation. Second, that Christian work should be regarded by some Christians as a calling, a vocation. Some men and women must, therefore, recognize that God calls them to full-time, definite Christian service.

In view of these facts, it is very necessary that, while yet in school and college, our young people should have about them the most wholesome religious influences. This is necessary to right views of life and duty. They should have also the sanest possible Christian counsel in studying the fields of human endeavor and in interpreting the providences of God which play upon their lives. This is necessary to a wise choice of a vocation. This latter service is being rendered in a most satisfactory manner by the authors of this volume. They have undertaken to set forth the numerous elements in the whole problem of life decision in

relation to the kingdom of God. The book will prove of incalculable value to all young Christians who will engage in its study, and to a casual reader it will prove a signboard along the way that may lead to a right decision.

Realizing as I must, after years of contact with the missionary and educational problems of the Church, our need of highly trained and consecrated young men and women for the work of the kingdom at home and abroad, I earnestly commend this book to all who are interested in vocational guidance. Those personally concerned in a life decision should read it at once. The leaders and teachers of the young life of the Church should study its pages and pass out its message as it may be needed by the unfolding life of youth. A wide circulation of this book will enable it to render a timely and far-reaching service.

ED. F. COOK.

NASHVILLE, TENN., November 9, 1922.

CHAPTER I.

GOD'S PURPOSEFULNESS IN PLANNING EVERY LIFE.

“O matchless honor, all unsought,
High privilege, surpassing thought,
That thou shouldst call us, Lord, to be
Linked in work-fellowship with thee;
To carry out *thy* wondrous plan,
To bear *thy* messages to man;
‘In trust,’ with Christ’s own word of grace
To every soul of human race.”

CHAPTER I.

GOD'S PURPOSEFULNESS IN PLANNING EVERY LIFE.

"There is but one way for thee; but one; inform
Thyself of it; pursue it; one way each
Soul hath by which the infinite in reach
Lieth before him; seek and ye shall find.
To each the way is plain. . . . Slake
The world's great thirst for yet another man:
And be thou sure of this: no other can
Do that for thee appointed thee of God."

THE UNIVERSE PLANNED.

"IN the beginning God"—so opens our Bible, and we read on to discover that the first recorded act of God was planning. We find the record reads that the earth was darkness, waste, and chaos, but that at the word of God light appeared, day and night were divided, the land was separated from the waters, the heavens from the earth, the sun and the moon and the stars were ordained for signs and seasons and for days and years. And as each came into being, "God saw that it was good." It was good because each new creation was born of a thought in the mind of God, who saw it as a part of his whole great plan for the universe.

Science and history bear out the fact that the universe is the product of a great plan in the divine mind. All nature reveals obedience to this

divine plan. All natural laws are but God's habitual ways of doing things, which man has plotted and called law, knowing that it will never fail. All the millions of stars, the sun and the moon, the planets, the earth in its orbit—each has its place, each its course which is marked out of God, and from which it never deviates; day follows night, the seasons come in order, the tides are sure, all nature moves in obedience to the plan of God.

But God's purposefulness does not stop with planning the mighty things of creation, in all plant and animal life we see his purpose revealed, his gifts bestowed. And nature's law is sure; the plan is carried out. An acorn never grows into an elm tree; man never gathers grapes of thorns or figs of thistles. Always we find first the blade, then the ear, then the full corn in the ear. No plant can change its destiny. The laws of nature, which are the laws of God, decree that each seed must grow into a plant of its kind and that each plant is dependent upon the environment in which it lives and has its being. In animal life we discern God's purposefulness no less; but here the plan is carried out by instinct. No one tells the robins when to build their nests, no one announces to the wild geese that it is time to begin the flight southward, no one tells the squirrel to gather his nuts or the bee to store her honey—by instinct each carries out God's plan.

WHAT IS MAN'S PLACE?

What, then, is man's place in a world like this, man who is the highest form of creation; man who has been placed on the earth to subdue it and to have dominion over the fish of the sea and the birds of the air, and over every living thing that moves on the earth; man who is made a little lower than the angels, and of whom it is said, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet"? Can God plan the universe and not plan the life of man who is to have dominion over it? Surely, if God has planned all else, he has planned your life and mine. A God who knows the stars by name and who says of the sparrows that not one falls without his knowledge; a God who has numbered the hairs of our heads; a God who, like a shepherd, calleth his sheep by name and leaves the ninety and nine to find the one which is lost; the Father who seeks his child as a housewife the lost coin; a Father of whom Jesus said it is not his will that one of these little ones should perish—a God like that has special care for each one of us. Surely "we fill a place in the great everlasting plan of God's intelligence," and "every human soul has a complete and perfect plan cherished for it in the heart of God, a divine biography which it enters into life to live."¹

¹Fosdick: "The Meaning of Service."

THE GIFT OF CHOICE.

"How beautiful," you say, "to know that all our life is planned of God and therefore must work out for the best." Beautiful? Yes. But wait, God has a plan for us; a plan, however, in which we are honored above plant and animal life. Nature carries out God's plan because there is no other way; the animals carry out the plan by instinct; man alone is honored with the gift of choice. God has a plan for your life and mine, but he leaves it with us as to whether or not we carry it out. He never forces us. We may refuse it and choose another; to do so, however, is not only to spoil our lives, but in just that measure to spoil his plan for the whole. He is the master musician and in his mind and heart is a beautiful theme of which each life is a note. At the touch of his finger that note adds to the harmony of the whole. Every life untouched or out of tune lessens by that much the perfection of the composition.

He is the master weaver, weaving the threads of our lives into the perfect piece planned aforetime. A thread broken, one rough or discolored, mars the whole fabric. Like a great river flowing on to the sea is the plan of God, and each life a stream which, watering the earth as it comes, finally empties into the river and, having brightened the way which it came, makes its contribution to the great central purpose of God. But here and there is a stream which is blocked or which wanders

away into a marsh. We find stagnant water or a dead sea—a useless life; God's great plan marred. He gives to man the privilege of choice; but this endowment brings its responsibility.

DIVERSITY OF GIFTS.

Perhaps you feel that this is a beautiful theory but hardly practicable. "We cannot all be preachers and teachers and missionaries," you say. "Of course God plans those lives; but what of those of us who have only the one talent, those of us who know that the separated service is not for us?" Unhesitatingly we must answer: God plans those lives too. God's plan may lead to a separated service, but not necessarily so. However, of one thing we may be sure. God has a purpose for each life, and in fulfilling that purpose we will achieve the finest and best life possible for us, and we can achieve it in no other way. But while God has a purpose for every created thing, it is by no means the same for each. Some trees give us fruit, some shelter, while others give us wood for fuel. Some plants serve for food, some for medicine, while others fulfill God's purpose by the sweetness and beauty of their flowers. The tiniest violet that brightens the sick room is as much a part of God's plan as is the pine tree which becomes the mast of a great ship. The essential thing is that each be in its place and therein achieve its best.

We see the same diversity in God's gifts.

Some are given to be apostles, some to be prophets, some to be evangelists, and some to be pastors-teachers. "And in addition to these high callings there are innumerable other gifts which are freely bestowed, for it takes all kinds of people and all sorts of talents fully to carry out the program of God for the complete saving and full winning of the whole world."² Paul understood this when he said that even as we have many members in one body and all have not the same office, so do we have gifts differing according to the grace that was given us, and that those members which seem more feeble are necessary.

It was Joshua who led the battle against Amalek, but Israel prevailed only when Moses held up his hands. When Moses's hands grew heavy, the battle would have been lost had not Aaron and Hur stayed up his hands, the one on the one side and the other on the other side, until the going down of the sun. Moses was needed to lead the people and Aaron to speak for him; but Bezalel was filled with the spirit to have skill in carpentry, in making the ark, and others of the wise-hearted men to be engravers and weavers and embroiderers. The Holy Spirit said, "Separate me Barnabas and Saul;" but in order that they might continue in the ministry of the word it was necessary that seven others be appointed to serve tables. The first man chosen was Stephen, "a

² W. A. Brown.

man full of faith and of the Holy Spirit." The smallest place in the plan of God is big enough to challenge man's best powers. We see the truth in the squirrel's reply to the mountain:

"All is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut."

So may we, being neither vain of great gifts nor despising small ones, find the place God has for us in his plan and give of our best to him there.

THE TRAGEDY OF THE UNPLANNED LIFE.

The tragedy is that so many lives are not planned at all. We plan everything else. The girl plans her new spring wardrobe, the cook plans her meals, the politician plans his campaign. No captain sets sail without a chart of his voyage; the mountain climber hires a guide; the traveler secures a railroad guide and chooses his route. The Bible tells of a foolish man who started to build a house without counting the cost—but the house was a failure. The architect plans every detail of his house before it is built. He must know whether it is to be a family residence, an apartment house, a church, or an office building. He must know how large it is to be and the dimension of the lot on which it is to stand. He must know the building materials adapted to that section of the country, and how much money he may

spend in its construction. All these things and many more does the architect consider, and then he carefully plans it all before the carpenters begin their work.

The artist plans his picture, and when he takes up his brushes every stroke adds something to the effect which he desires to create. I take the same brush and the same colors, adding one here and another there as my fancy dictates. What a pitiful contrast! One picture was planned by an artist; the other is the haphazard mixing of colors by one who knows nothing of how it should be done.

The modiste takes a few yards of silk, some ribbons and laces and fashions a beautiful dress. An inexperienced girl takes the same materials; but having neither skill nor pattern, she fails, and the result reminds us of the child who said: "Mother, I started to make my dolly an apron, but it turned out a bonnet."

Just as the house, picture, and garment not planned may turn out to be anything, so the life that is not planned is likely to turn out almost anything. The boy or girl who drops out of school to take the first job that is offered or who studies law or medicine, or goes into the ministry because his parents have chosen for him, may achieve a successful life, but the chances are against him.

WHEN GOD IS LEFT OUT OF THE PLANNING.

Even those who plan their lives with an earnest purpose will miss the best when they leave God out of the planning. To leave God out is to refuse the services of the Master Architect, who is eager to help in planning our house of life. There can be no doubt that the God-planned life is the best and happiest life possible. We cannot know what the future holds. We find it difficult to know our own strong and weak points. God knows our dispositions, our strength and weakness better than we know ourselves. He knows all that lies back of us and all that is to come. He sees, as we cannot see, the rough places in the path we would choose because it looks to us so fair. He sees the glorious ending of the path that looks dark and narrow to us who can see only its beginning. Not only is God all-knowing, but, being an all-loving Father, he desires for and can give his children the best.

How often we are disappointed at not having our way, only to realize later that God's way was infinitely brighter and better.

"He knows, he loves, he cares,
Nothing his truth can dim;
He gives his very best to those
Who leave their choice with him."

Why accept a second- or third-rate life when God plans for us the best? The rich young ruler came to Jesus, but he was told to give up his wealth and

power. He thought his own plan looked best, and he went his way. We never hear of him again.

Peter had planned to be a fisherman. There was money in that, and Peter was doubtless doing well. But there came a man who did not offer Peter a better salary or easier work or fame or power. Jesus said that the birds had nests and the foxes holes, but the Son of Man had not where to lay his head. He did not promise Peter an easy life, but he did tell him that he would make him a fisher of men. Doubtless Peter's friends advised against such a foolish step as that. But he gave up his own plan and followed Jesus. Later on we hear of a wonderful sermon at Pentecost and of people seeking to walk in Peter's shadow.

Zebedee had doubtless planned for his sons to be fishermen and carry on their father's business. But when the Christ came by they left their father and their nets and followed Jesus. Had they followed their father's plan no one to-day would know that the sons of Zebedee had ever lived.

THE WILL OF HIM THAT SENT ME.

"Jesus might have swayed Athens and Corinth, the centers of the world's philosophers, with his philosophy of life; but he chose rather to teach the poor, for that was Another's plan for him. He might have held in his steady grasp the reins of a new earthly government stronger than that of Rome; but he chose rather to win the government of men's

hearts, for that was Another's plan for those human years. He might have been the center of the highest social circles of beautiful, cultured Antioch-on-the-Orontes; but he chose to grace and sweeten with his presence the homes of the lowly, for so his Father wished. His voice could have been used to give out music that would have classed him as the world's greatest musician; but he chose to sing to babes and to women and men tired out under heavy loads, for that was Another's plan. Those fingers of his could have chiseled marble and touched canvas into life far beyond what marble and canvas have ever known; but he used them in ministering to sick and needy and tired-out folks, for so it had been planned for him. He came to carry out the plan of Another."³

This consciousness of doing "the will of him that sent me" sustained Jesus through all that he was called upon to suffer. The memory of the Macedonian call upheld Paul in the loneliness and discouragement of his missionary journey. There are times in almost every life when the consciousness of God's approval is the only sustaining force.

Ulysses stopped the ears of his sailors and tied himself to the mast of the ship that they might not be lured away by the voices of the sirens. Orpheus chose a wiser and surer course. He vanquished the seductive strains of the sea muses by his own more persuasive song.

³ Gordon: "The Problem of Guidance."

The siren calls of selfishness, fame, ambition, wealth, and power are heard all about us. We may seek to avoid them by tying ourselves to the mast of our own purpose, but we have no assurance that the voices will not be too much for us. The wise-hearted are they who are so at peace in the consciousness that they have found God's plan and are so filled with the joy of carrying out his purpose that the siren voices lose their charm. It is they who,

"In spite of the stares of the wise and the world's derision,
Dare travel the star-blazed road, dare follow the vision."

GUIDES FOR STUDY.

1. All material life and development is a plan of God. God's world is not in chaos.
2. The God who plans a universe surely has a plan for the highest of his creation—man.
3. Man is honored in that God has given him the privilege of choice.
4. In God's plan there is a recognition of the different gifts of men; likewise different responsibilities are laid upon them.
5. Success is not realized without a purpose. God chooses to work through directed efforts. God has a plan for every life.
6. Whatever are the inclinations of any individual, he sails an uncertain sea unless God is recognized in his plans.
7. Unselfish service is the mainspring of true happiness. God's will grows in the life of him who constantly seeks some lowly service.

REFERENCE MATERIAL.

- "The Trusteeship of Life." Jordon.
"The Meaning of Service." Fosdick.

CHAPTER II.

THE DISCOVERY OF GOD'S PLAN.

"No man is born into this world whose work
Is not born with him. There is always work,
And tools to work withal, for those who will."

—*Lowell.*

CHAPTER II.

THE DISCOVERY OF GOD'S PLAN.

“Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths.”

(Prov. iii. 5, 6.)

CHARACTER, THE FOUNDATION.

THE will of God is boundless and would seem to be unfathomable. Nevertheless, he not only has endowed us with wills, but he has invited us to think his thoughts after him and to reason with him, assuring us that we may know his will. But how may we know his will? First of all, we may be sure that his plan presupposes positive Christian character. The life God has planned for us cannot be built on a weak, negative foundation. We must be willing to say: “Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me.” Nor will it be sufficient simply to expel the evil. The heart must not be swept and garnished; it must be so filled with the good that there is no room for evil to return. Removing the weeds of vice is only a part of the process—the flowers of positive virtue must be planted and nurtured there. God’s plan for our lives must have the sure foundation

of a positive, strong, winsome Christian character on which to build.

We may consider only those vocations which are in harmony with the character of God and his purpose for the whole universe. God never plans for any man to engage in any occupation which dishonors him. We know that God is righteous, just, true, merciful, beneficent, and, above all, a God of love. Whatever he plans for us will surely help to extend his kingdom of righteousness, justice, and love. Any occupation which does not help to make this world a better and happier place in which to live must be without the pale of his plan for us. This leads us to the need of studying God's Word to know what his purposes are and by constant communion and prayer to become aware of the character of God.

When we know the character of God we shall know that there are some occupations which we can never even consider. Every young man knows without asking that his father would not have him be a thief or gambler. Every girl knows that there are certain things of which her mother would never approve. She knows, because association with her mother has taught her that such things are contrary to her mother's character and habits of action. We may leave out of our consideration certain occupations and professions which we know could never be approved because they are contrary to the very nature and character of God

and therefore out of harmony with his general purpose for the whole world.

LIMITS WITHIN WHICH HIS WILL IS FOUND.

We need not look for God's will outside the limits of a life of service. God never planned any life to be useless, always to be getting, never giving. Nature itself abhors uselessness. When any species ceases to use an organ, that organ tends to disappear. How much of Jesus's condemnation was for those *who did it not*? No outstanding evil is reported of the pious travelers who passed by on the other side leaving a wounded man on the Jericho road. Dives did no positive wrong to Lazarus lying at his gate. The man who hid the talent in the napkin did not steal it or lessen its value. The sin in each case was that they did nothing. In the parable of the judgment no sin of commission is charged to those who are sent to outer darkness. The sin is that those in prison were *not* visited, the hungry *not* fed, the naked *not* clothed. According to Jesus, useless chaff must be consumed, weeds burned, salt that has lost its savor trodden under foot, and the fig tree that bears no fruit cut down that it cumber not the ground.¹ The surest way to miss the God-planned life is to do *nothing*. His will is never found outside the limits of a positive and active service.

¹Fosdick: "The Meaning of Service."

The life God plans for us is to be lived *down where folks are*. The man who counts for most in the business world or on the mission field is not the star player, but rather the man who can do teamwork.

In the Middle Ages a St. Simeon Stylites could think he was pleasing God when he crucified his body and built him a tower that he might live sinless above the world. But Jesus prayed "not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." A God-planned life is always lived down where folks are. Nor does this necessarily conflict with the achievement of the highest personal development. It but gives a deeper motive and a new impulse to the achievement of personality. It leads us to "make the most of our best for the sake of others." It makes us see our transfiguration and pentecostal experiences as preparation for healing demoniac boys and for making the blind to see and the lame to walk. We agree with Fosdick that "Self-sacrifice is not therefore a bitter amputation of our personalities. It is an enlargement of our personalities to comprehend the interests of others. . . . Self-sacrifice and self-realization flow together." A river that "gets to keep" becomes a swamp. It is only those who "get to give" that achieve the highest personality, and only in our highest achievement and largest service do we find the will of God.

THE YIELDED LIFE.

Realizing that God has a plan for me which it will be the glory of my life to achieve, and knowing something of the limits within which all God-planned lives are found, how may I find his particular plan for me?

The first essential to finding God's plan is *willingness to be guided*. We must abandon the idea of making any plan of our own and commit ourselves to whatever plan God has without waiting to know what it may be or where it may lead. We must put ourselves in his hands without reservation. It is not necessary to decide at once whether we shall be preachers, lawyers, nurses, or teachers. Let us first decide that we shall seek God's plan and follow it wherever it lead or whatever be the cost. Let us put our trust in him for whatever the future holds, knowing that

"Our times are in his hand

Who saith: 'A whole I planned,

Youth shows but half; trust God: see all nor be afraid.'"

This commitment to God's plan cannot be a provisional matter. One who says, "I am willing to go to China, but not to Africa; I am willing to be a teacher, but not an evangelist," will never find the will of God. To quote Fosdick again: "You must hand God a *carte blanche* to be filled in as he wills, and there must be no provisos and no reservations to limit the guidance of God."

God does not hand out plans on approval—but all his plans are guaranteed. Neither must we expect God to show us all the plan at once. It is true that “God will give every girl a piece of ready-stamped embroidery by which to work her life and to every young man a blue print by which to build his life,” but he does not promise to show the whole pattern at once. We must follow step by step as his will is revealed, knowing that

“It is better to walk in the dark with God
Than to walk alone in the light.
It is better to walk with him by faith
Than to walk alone by sight.”

“We must so believe that God has a wise and good purpose for every child of his that we deliberately put ourselves at his disposal.” That does not mean that we are to be content with passive willingness. It does not mean resignation, but active coöperation. We are not servants, but friends and coworkers. It is not enough to yield our wills. We must yield them in an enthusiastic endeavor to lose them in the will of God.

ACTIVELY SEEK TO KNOW HIS WILL.

When we actively seek the will of God, we discover many ways by which we may learn what he would have us do. One way is daily Bible study, prayer, and meditation. The daily devotion, quiet and unhurried, enables one to see God's

plan as it has worked out in the great characters of the Bible, particularly in the life of Jesus. It gives us time to think on the character of God and to consider his great purpose for all life. It gives us opportunity definitely to seek the guidance of the Holy Spirit. It was a pagan philosopher who said: "Know thyself." It was the Psalmist who said: "Be still, and know that I am God." We can neither know ourselves nor God's will for us if we rush madly through the days. The reason some men never hear the voice of God is that they never stop to listen and never really get in hearing distance. To get a radio message the wave lengths of the receiving station must be the same as those of the station which sends out the message. The electric wires can give out light and power only when connected with the dynamo. To hear God's voice we must put our lives in harmony with his and keep in touch with him. To sit quietly before God a few minutes each day, studying his Word, *asking* his guidance, and *waiting for his answer* will clarify the thinking, purge the heart of unworthy motives, and open the channels through which the Spirit may reveal his will.

CONSIDER OUR OWN ABILITY.

Having opened our hearts to the influence and direction of his Spirit, we should bring to the question a thoughtful consideration of our own ability. The God who gave us our natural faculties and en-

dowments is the same God who has planned our lives. Therefore we will most likely find that the plan is in keeping with these gifts. The young man who has been brought up on the farm and loves the soil, but who is slow of speech, will more likely discover his plan as an industrial missionary than as an evangelist. The girl who loves to teach should doubtless find her field in educational work, while another who lacks the qualities of a teacher may possess the tact and sympathy for a very effective deaconess or a nurse.

God does not give us natural gifts simply to ask us to renounce them. He does not ask us to sacrifice, but to *use* them. And no gift is ever too great to be used in the kingdom. While we occasionally find a man with a false scale of values who imagines that his gift is too great to be used in service, we more often find a man who is prone to underestimate his ability, particularly as it concerns Christian work. The man who has little and gives it all to God can do more than he who has much and uses it indifferently. We often see a repetition of Goliath in his armor being defeated by David with a sling and the power of God. Isaiah heard God's call, but feared to answer because he was a man of unclean lips. But the coal of fire from the altar can cleanse to-day as it did then. Amos was neither a prophet nor the son of a prophet, and he felt keenly his unworthiness, but God used him. When we contrast the Peter who denied

his Lord with the Peter we see at Pentecost we realize something of what God can do with a life.

THE NEEDS OF THE WORLD.

The question of God's plan for our lives should never be settled until we have considered the needs of the world. In the first place, we should rid our minds of any idea that we must have some mystical and miraculous "call" before taking up Christian service. There has been much confusion in the minds of many as to what constitutes a call. When this is solved on the simple basis of finding God's plan, the question of a call need not trouble anyone. The consciousness that we have found God's plan for us settles the question. But we cannot be sure that we have found his plan so long as we are ignorant of the needs of his other children. If the God-planned life is a life of service which is to be in keeping with his purpose for the whole world, no decision should be made until we study those needs to see where our lives can count for most.

The fact that there is one physician to 625 people in the United States, while there is only one to 2,500,000 in non-Christian lands, should have something to do with a young man's decision as to what God would have him do. When a girl learns that of one hundred and forty million women of India, less than a million can read or

write, that forty millions are lifelong prisoners in zenana homes, that there are twenty-five million widows, one hundred thousand of whom are under ten years old, these tragic facts ought to have something to do with her decision as to what use God would have her make of her life. No young person should make this decision until he considers carefully his own ability, gets vividly before him the needs of the world, and then quietly and deliberately waits before God as he asks, "Lord, what wilt thou have me to do?"

AN UNHURRIED DECISION.

Finally, let us take time to decide. If the plan is unmistakably clear, the decision should be made at once. But if we are not sure, we should not be in a hurry. If we are fully consecrated to God's service and have made it our purpose to follow the plan that he has regardless of what it may be, then we can afford to take time. Hurried decisions made without due consideration of the issues involved are rarely satisfactory. When we have a willing heart, and have sought by daily prayer and communion to know God's will, and have carefully considered our own ability in the light of the needs of the world, and the assurance has not yet come, we should quietly and confidently wait. We should ask God's guidance step by step in our daily tasks. Obedience to the known will of God

will make the heart more sensitive and receptive to his voice as he seeks to lead in the larger plan. We should continue our preparation; the more training we have the broader and larger fields we may be able to enter. If we live up to the preceding principles, continue our preparation, and take advantage of every opportunity for service, we may rest assured that God will lead us into the place he has for us.

DANGEROUS ATTITUDES.

There are two dangerous attitudes which it is well to avoid: One is that God's plan for us does not begin until we take up active service; the other is that, having found God's general plan for us, the matter is settled. The God-planned life does not begin in the future, it begins *now*, and God not only leads us to the plan, but step by step *in* the plan. To make the decision and then to cease to seek God's guidance will lead to disappointment and failure. A brilliant young man entered college to prepare for the ministry. He determined to achieve the highest place and spent day and night with his books. He was too busy to take part in athletics or to be interested in college affairs or to mix with his fellow students. He graduated with honors, having passed with credit his courses in theology and homiletics. But he was a physical wreck and his life was a failure.

He had no points of contact with people. He could not put into practice the things he had learned. He had looked forward to his life's work beginning in the future, while he neglected the opportunities which lay at his door. He failed to see that the service which he might have rendered during the years of preparation would have been a valuable service as well as a necessary part of his training for the future.

A young man felt that God had called him to the mission field. He began his preparation feeling sure that because this was God's plan nothing could hinder it. In his second year in college he married. He soon found that the responsibility of a home made it impossible for him to continue his preparation. He realized too late that he had done the *right thing* at the *wrong time*. He had accepted God's plan, but he had failed to seek God's guidance step by step *in the plan*, and this failure made impossible for him God's best. He entered the ministry in the homeland, but he was always conscious of having been forced to accept a substitute plan because he had not brought to the touchstone of God's will the daily questions and problems which arose.

"If any man willeth to do his will, he shall know." (John vii. 17.) God is eager to show us his plan, and when we have found it he is eager to walk by our side. The consciousness of God's presence and approval will glorify the most

commonplace tasks and make possible a life of service radiant with the joy that comes to those who are coworkers with him in the realization of his divine purpose for all creation.

GUIDES FOR STUDY.

"In all thy ways acknowledge him, and he will direct thy paths." (Prov. iii. 6.)

1. God expects every man to use his judgment of self-determination, to exercise his will, and to develop his character—all of which God has given him.

2. Only those vocations in life may be considered which are in harmony with God's will. By processes of elimination certain occupations only are left for each individual.

3. God intends for every life to serve. We need not search for his will outside a life of service.

4. It is not merely to avoid an undesirable field of service, but to find one of positive good and one commensurate with one's highest capacity.

5. Service contemplates normal human relationships. "Not that thou shouldest take them out of the world." (John xvii. 15.)

6. Finding the purposeful plan of God, one must—⁷

(1) Be willing to be guided.

(2) Obediently search for God's will.

" (3) Actively coöperate with all revealed purposes.

7. Service is not here or there. It may be a selfish motive to wish to serve on the foreign field. God wants ~~some~~ men to enter business. The choice of any Christian work dare not be other than to satisfy God's claim for the largest service.

8. If the evidence is reasonable, after careful consideration, make a choice. A delayed intention, however good, makes a choice for you. You may choose for yourself or instead circumstances will choose for you.

9. Happiness only is realized when in obedience a choice is made according to the largest service.

“If any man willeth to do his will, he shall know.”
(John vii. 17.)

REFERENCE MATERIAL.

“Making Life Count.” Foster.

“Playing Square with To-Morrow.” Eastman.

CHAPTER III.

FUNDAMENTALS IN CHOOSING A CAREER.

"Some must be great. Great offices will have
Great talent. And God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life and lets him fall
Just in that niche he was ordained to fill."

—*Cowper.*

CHAPTER III.

FUNDAMENTALS IN CHOOSING A CAREER.

EVERY ambitious youth early becomes interested in what his trade or vocation will be. Even before he has finished high school his teachers and friends begin to question him as to what he expects to do. Often he chooses some line of work just to be able to have a ready answer and to avoid the startled reaction of his friends if he appears undecided. The tendency of the average youth is to plan to do the thing that is popular with his set or that has been impressed upon him as the profession or business of distinction. The choice of his work may not necessarily be limited according to the line of least resistance, but rather to that which will give him special prestige or success in some line of work or family pride or that from which he contemplates large pecuniary returns.

FAMILY INFLUENCE AND RESPONSIBILITY.

No small number of young men fall heir to the fortune and position of their fathers. They take it for granted that they must maintain their paternal standing. With little concern of their adaptability they consider that the supreme thing for them is to adapt themselves to their environment or business and carry forward the projects already begun. All

parental honor is to be fostered, and it is admirable to see youth seeking to build on the secure foundations laid by their fathers, to carry forward with dignity the high principles their fathers have maintained in business.

Many young men as they begin to assert their wishes and seek plans for themselves discover that they are under the compulsion of assuming family responsibilities. He may be a member of a large family where his income is indispensable. Through accident or death he suddenly becomes the bread winner of the home. He has little or no choice in the matter of his career. He gratefully accepts whatever opportunity there is of making a living. Although he is no less interested in choosing for himself, yet circumstances are choosing for him.

Such illustrations may be considered as typical cases representative of their types. They are cited not to disparage their position of service, but to magnify the fact that service must be measured according to capacity. The parable of the talents teaches clearly that every man is not created equal in ability or with equal opportunities. But no man has any excuse for not multiplying the gift that he has. To determine this inherent capacity need not be a matter of anxious concern for the immature youth, but to his teachers and advisers there is a grave responsibility in making possible

the conditions and convictions by which his latent capacities are discovered.

Are there no fundamental guide lines which the immature youth may try himself? Are there no experiences by which he may know that he is discovering himself properly? He sees others start on chosen careers, and before they have settled down several changes have been made. He concludes that they were mistaken with their first impressions or they had been given poor advice. It must be presumed that our youth is a Christian and has the influence of a Christian home. We take it for granted that he is a regular attendant on his Church services and participates in its organizations and that he has had positive Christian teachings.

EVERY LIFE A CHANNEL OF SERVICE.

The discovery of God's will for every life is of primary importance; fundamental to every man's thinking is the purpose which God would fulfill through him. Every life must be considered a channel through which God wishes his power to flow and without which a connection is lost and the circulation of power limited. This divine purpose must not be considered as revealed only in some chance moment. Rather the contrary is it realized as the youth obedient to all his best impulses seeks new light and permits his judgment and increasing discernment to be guided by righteous standards.

But the method by which the divine will is ascertained is incidental; if God wishes to manifest himself in an instant or if he chooses a decade, it matters little. The thing of importance is that God does it, and that all effort is directed in the light of his will best interpreted for that occasion and that individual.

TYPES OF APPEALING SERVICE.

With a desire to serve the youth faces the future unconscious of the needs of the world and with less knowledge of his own capacity. He considers the opportunity to serve as a business man a chance to make every contact an opportunity for Christian service. He recognizes the power he can wield with consecrated wealth. Churches may be built; institutions of charity endowed; the poor may be employed. Because of the power he may gain by his success other business men with less convictions will be influenced to follow higher standards. But if a business career is chosen, are these reasons sufficient?

With no less a desire to serve he considers the profession of law. Appealing opportunities are presented for the Christian statesman. Righteous laws need enacting; other laws are inoperative because of a lack of men with moral fiber. Social standards are menaced because civic regulations are not enforced. Weaker races deteriorate and dependent nations suffer because righteousness

does not obtain in diplomatic relationships. He sees multitudes hang upon the decision of an impartial judge. He yearns to bring about civic righteousness and to make justice the law of humanity. But are these needs sufficient for him to make this his career?

He hears the cry for the Christian physician. He sees him answering the call of suffering at the midnight hour. He sees his ministrations to the dependent infant and to the hoary head. He sees the strong man brought to the shadows and lifted through the agency of the physician's skill. With deft fingers using the needle and knife he makes the lame to walk. Children and strong men alike hold him in confidence as he heals their bodies and wins access to their souls. Yet are these opportunities sufficient to determine his career?

The school-teacher or college professor may be considered. With long hours and small salaries they seem to be living in the spirit and action of their pupils. Disdaining to be considered martyrs, they pride themselves in the success of those they instruct, forgetting the difficulties they endure. With slow processes and uncertain of the outcome, they constantly give out themselves to others. Forgotten and often reproached, they labor on, rejoicing in the fact that they are training world citizens and the future leaders of men. Are these challenging opportunities not sufficient to settle upon a career?

THE FACTORS OF NEED AND CAPACITY.

There are many professions and still more avenues of business opportunities from the faithful farmer to the capitalist of high finance, each offering opportunities from menial routine tasks to those of profound import. And all in their places are important. All offer opportunities worthy of the best in a man. All present fields to serve where men of fiber and conviction are needed. But a need alone is not sufficient reason to choose that field as a career. Can the youth safely say, "*This is a field of need*"? One step has been taken, but can he further say, "*I have capacity reasonably to meet such needs*"? He is making progress, yet a third step is essential, "*According to my clearest understanding this is in line with my highest impulses, and best fulfills God's will for my life as it grows from day to day.*" Choices made on such a basis are not to be gainsaid. It matters not whether he be in the schoolroom or behind the plow, provided he is there according to the will of God. But it matters everything that he be where God can smile upon his choice.

If there appears opportunity for doing good in all business and professions, it logically results that there should be a conscientious regard for all work, and that all vocations and pursuits, together with all domestic tasks, should be undertaken with just appreciation of their opportunities and the responsibility to serve as Christian

stewards. Although the ideal to serve may be fundamentally the same to a young woman, yet its expression may differ as she may seek to find its highest opportunity in the home which she assists in creating. If this is her chosen place, she needs to enter its responsibilities fully persuaded that it is fulfilling a divine providence. In such service divine purposes may as surely be accomplished as though the service were in pagan lands.

RECOGNITION OF INDIVIDUAL CAPACITY.

To rightly determine his career individual capacities must receive due consideration. A fond mother, seeing her diligent son interested with mechanical toys, feels confident that his one line must be that of an inventor. Later, if he is enthusiastic in out-of-doorsports, she is as satisfied that he must become a noted athlete. In no less degree does the youth himself yield with confidence to his inclinations, feeling that they have some mysterious power of directing his choices to a suitable career. Yet the same youth, when other influences arise, feels equally confident that the last inclination is final and will realize his desired goal.

A lad became enthused over the research work being done by his instructor in biology. He expressed the desire to become a scientist. In his vacation he was employed in a manufacturing plant. When he returned to school he felt sure that he would like to become a machinist. Again

in his school work he was impressed with the physical laboratory and the wonders of the course in electricity. As before, he was sure he should become an electrical engineer. Governed only by his inclinations, he was at the mercy of every impulse.

Thoreau says: "The youth gets together his material to build a bridge to the moon, or perchance a palace or temple on the earth, and at length the middle-aged man concludes to build a woodshed with them." If careers are to be determined upon whims and fancies, such a condition would characterize all choices, but it fails to take into account the God-planned life and divinely yielded will.

A knowledge of capacity is fully in accord with divine purposes. Human inclinations and desires need not be wrong in themselves, and whether inherited or acquired should become the agencies of increased achievement. Capacity is limited when its development is stopped and when life is considered sufficient without further aspirations. Millions of humanity with capacities far greater than the average burden bearer pass through their existence without energizing a fraction of their capacity. To know one's capacity need not breed conceit; the challenge to serve is accompanied with the inquiry, "What is that in thine hand?"

THE PLACE OF DIVINE PROVIDENCE.

Acting with all the light of judgment and the ready use of latent capacity, youth may miserably blunder in the choice of his career. The mystic power of a surrendered will discovers hidden powers undreamed of and will change the direction of lives into channels which often, from the standpoint of human reasoning, seem impossible. Youth finds no failures in such lives and no disappointed hopes, although seldom does he find them attaining earthly fortunes or fame. The surrendered will goes up no blind alley, although it holds no charm for the future.

He was a bright upper classman. Courteous and generous, he was an easy favorite. During a series of evangelistic services he was noticed to be under deep conviction and went forward to the altar repeatedly. The pastor and Christian friends endeavored to guide him, but without success. At the close of the last service he arose to his feet in testimony and said: "I have found Christ." I promised him I would go to Africa if he wanted me." It so happened that as a Christian business man he has found God's will for his life as a business man in a Southern city; but his Christian experience depended upon his surrendered will and his readiness to serve anywhere.

Returning one evening from a day's outing across the bay, we were caught with a dead wind as the sun went down. It was a foggy night, with

a dim moon and only a few stars. With our sail flapping about the mast, we drifted with the current and headed as best we could for home. About midnight we sighted a fire on the mainland and directed our boat toward it, supposing it was made by our friends who knew we were on the bay. But on reaching the shallows great was our dismay to find that we were several miles from home, having drifted far out of our course by the tide. It was only after fatiguing efforts that we finally reached home in the early morning.

The gleam of youth's inclination will lead on an uncertain shore. A surrendered will with purposeful efforts will find its haven with joy.

GUIDES FOR STUDY.

1. It is normal for youth to begin at an early age to consider his place or vocation. It should be the normal thing for him to consider its field of service and usefulness.

2. Family obligations and responsibilities must be considered. These influences determine the majority of careers, either for usefulness or otherwise.

3. Every life should afford a new channel of service.

4. The immature youth in choosing a vocation considers such work as that of (1) the business man, (2) the lawyer, (3) the physician, (4) the teacher, or (5) the preacher. No motive in choosing any career is large enough that does not choose its best and highest service.

5. God's will is found in—

(1) A consideration of the needs of the world, the neediest places, conditions, and methods of relief.

(2) A consideration of individual capacity and ability, a recognition of family obligations or providential responsibilities.

6. Childish fancies are not evidences of a desirable vocation. No one is safe who follows only his inclinations.

7. A field of service may be consistent fully with God's will for that life; yet that does not necessarily infer that it is one involving the commitment for a life's career, and a career thus specifically chosen by the call of the Holy Spirit.

8. Uniting all human knowledge and purposeful plans, youth is rewarded by the place which God makes for him.

REFERENCE MATERIAL.

"Choosing a Career." Marden.

CHAPTER IV.

WHAT THE WORLD OFFERS ME.

"God give us men. A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

—*Josiah Gilbert Holland.*

CHAPTER IV.

WHAT THE WORLD OFFERS ME.

"Every mason in the quarry, every builder on the shore,
Every woodsman in the forest, every boatman at the oar,
Hewing wood and drawing water, splitting stones and
clearing sod,
All the dusty ranks of labor in the regiment of God,
March together toward his temple, do the task his hands
prepare;
Honest toil is holy service, faithful work is praise and
prayer."

THE SACREDNESS OF SECULAR SERVICE.

WHEN John D. Rockefeller provided the funds for the Social Religious Building of George Peabody College for Teachers, his one requirement was that the building should never be used for any purpose not in keeping with the inscription which it was to bear, "For the glory of God and the service of man."

God does not call all men to special Christian service, but he does intend that every life shall serve him. We have felt that God called men in a special way to be missionaries or preachers, but outside of that men might choose for themselves and feel no particular responsibility to God for the choice. Religion has too often been put aside in its separate pigeonhole as something apart which has no connection with everyday life.

But to the man who recognizes the fact that he is a steward of the manifold grace of God, there are no secular vocations. To him who sees his life as a part of God's plan for all life there is a recognition of a divine sense of responsibility whatever is his vocation, and upon him is laid the obligation to find and fill his place "for the glory of God and the service of man."

THE CENTER OF THE PROGRAM.

"As followers of Christ we realize that, in its broadest sense, the kingdom of God is the supreme goal of the world, and its program is the comprehensive enterprise to which every honorable pursuit may be related. Of course in all the maze of economics, social, and commercial pursuits which are a part of the kingdom, there are thousands of forms of service for the kingdom of God which are indirectly and sometimes remotely connected with the main purpose.

"In an ideal world, every place, however remote, would be filled by one whose central purpose was to relate that work as directly as possible to the ongoing of the kingdom. But since that ideal is not near at hand every earnest Christian desires that his life's service shall be as intimately related to the center of the program as his personal talents and opportunity will permit."¹

Since full-time Christian service would seem to

¹ G. Franklin Ream.

offer the most direct relation to the heart of the work of the kingdom, every Christian should give this first consideration, to see if, according to the will of God, his talents would count for most in the kingdom if given in a separated service. When it is clear that our ability and the will of God eliminate the separated service, the next consideration is what occupation can we enter which will be in line with our highest ability and at the same time be closest to the center of the program of the kingdom? There must be no substitution. We must never forget that there is a difference in deciding what we are going to do and then purposing to serve God there, and in first purposing to serve God and afterwards deciding what he would have us do to best carry out that purpose.

FORBIDDEN VOCATIONS.

When our primary purpose is to bring about the kingdom of God, the choice of a career takes on a new significance, and we immediately find that in accordance with this purpose some occupations, perfectly acceptable for others, are forbidden to us. It goes without question that those vocations which hinder rather than help the ongoing of the kingdom must be ruled out at once. But even within the limits of legitimate vocations the Christian is not left to a willful choice. No choice may be made in accordance with the will of God when it is made from a selfish motive, where the

chief consideration is money or fame, social position or ease.

No vocation is in accordance with the will of God when its pursuit undermines health or character. The man who takes a "white-collar job" which robs him of his health when he might serve in health and strength in out-of-door work at a less confining task is unmindful of the sacredness of a man's life of service. No man has a right to accept a position which throws him in an unwholesome environment or which endangers moral growth. The achievement of the highest possible personal development is essential to the largest service. Thus an occupation which hinders this achievement must be denied him who would serve.

Those vocations are forbidden us which are chosen from laziness or indifference—those which we follow because they are the line of least resistance. A young man sells cold drinks who ought to get a college education and serve the world as a teacher, a doctor, or a business man. A man of creative ability sells goods over a counter because that was the first job offered him. No vocation is acceptable when it is possible to follow another in which we could render a larger or more perfect service.

RELIGION AND BUSINESS.

But even when the choice is wisely and consci-

entiously made there is danger in considering it as something apart, a means to an end—of looking on the vocation as our business and forgetting that religion is not something apart from life, but should permeate every activity.

A man uses questionable means to get into office and quiets his conscience with the promise that he will serve the people well when he gets there. A girl teaches school for a year or two and consoles herself for her lack of interest and preparation with the thought that there are others who are no better prepared. A man rents a farm and lets it grow up in grass or impoverishes the soil by the continued use of one crop and moves on elsewhere when it ceases to yield. A young man idles away his employer's time, turns out careless and slipshod work, or loses good customers by lack of courtesy and attention. A manufacturer gives great sums to charity, but underpays his workmen, employs child labor, and forces his employees to work under conditions which endanger life and health. Another is widely known as a philanthropist, but he gets his income from the exorbitant rents on tenement houses in the slum section or the "black belt" where the conditions of his tenements make modesty, purity, or health a practical impossibility.

Many of these would be surprised to be told that those things had anything to do with a man

being a Christian. God still prefers mercy above sacrifice, and we may well listen again to the message of Amos: "Though ye offer me burnt offerings and your meat offerings, I will not accept them. . . . Take thou away from me the noise of thy songs. . . . But let judgment run down as waters, and righteousness as a mighty stream." (Amos v. 22-24.)

FOLLOW YOUR BENT.

It has been said that the only real failure in life is the failure to be true to the best that we know. One can be true to his best only as he develops and uses his highest powers. He who follows any vocation not in keeping with his highest powers sells his birthright—sometimes because of force of circumstances to be sure, but more often for ease or position, money or power. There may be many things which one could do well, but for every normal person there is one thing which he can do best—one place where he can count for most, one work which will call forth his highest powers.

Charles Steinmetz, the electrical genius, when asked the secret of his ability to work long hours with little fatigue, replied: "If your so-called work is the thing which interests you more than anything else in the world, you do it because it gives you greater pleasure than other things. The man who is doing something which is a con-

stant appeal to his interest and imagination is not working, he is enjoying himself." And of the joy of work well done he says: "Work is like an engine on which the workman rides. The man who is absorbed in making his engine function better and more powerful travels with it. The one who lets it run down becomes as stationary as it is."

Marden sums it up by saying: "Follow your bent." Carlyle recognizes the same thing when he says: "Blessed is the man who has found his work. Let him ask no other blessedness."

A girl teaches school—a work which she heartily dislikes—and thereby wrecks her nerves and temper when she could find real pleasure in keeping records and files models of order. Another drudges her life away at a typewriter when her taste and ability could find full expression in interior decoration. Another makes an ordinary secretary when her interest in people would lead her to find expression for her highest power as a nurse or a teacher.

A man, because of an idea that it is more in keeping with his social standing, makes of himself a mediocre lawyer when he could be an efficient and whole-hearted farmer. Another becomes an average doctor when he could become an expert bridge builder.

We bury our talents in a napkin and go about our lives in a half-hearted way, unmindful of the fact that life is a trust and that the fullest joy as

well as the largest service is the portion of those who find their places in God's plan and in them give him of their best.

RECORDS OF SERVICE.

When Colgate as a poor boy started out to become a soap maker, an old friend gave him this advice: "Make the best soap you can, give a full pound, and don't forget God's part." It was on that principle that Colgate built his business, and from that day quality and honesty have marked Colgate products, and never less—often more—than one-tenth of the profits of that great plant have gone into the work of the kingdom.

The Rev. Edmund F. Cook tells of meeting a friend whom he had not seen in twenty years. Then he was a poor boy; now he is a millionaire. The man recalled the day when he was received into the Church and said: "In all these years I have not forgotten what life is for. I have no gift for public speaking, no call to preach, and but little opportunity to serve in a public way, but God has given me the ability to make money. I have no interest in money except as an instrument of service. I know how to make it, and I try to use it for the glory of God and the advancement of his kingdom."

When Dickens came to America, Daniel Webster said of him: "Dickens has done more to ameliorate the condition of the English poor than

all the statesmen that Great Britain has sent to Parliament."

H. G. Wells, in listing those whom he considered the six greatest men of history, said that the basis of the choice must be, "Was the world different because he lived?" "The getters have perished," he said; "the givers live on in its pages." And who are those whom the world knows and honors to-day? Are they not also the givers: Alexander Bell and Edison and Burbank, giving of their genius, not in selfish gain, but in service to the race; Wanamaker, with night classes and with part work and part study for his employees who wish to improve themselves; Henry Ford, with his profit sharing and a recent stand that the two hundred thousand men in his employ must respect the eighteenth amendment?

A SENSE OF VOCATION.

One girl sees school-teaching as a dreary round of forcing the three R's upon unwilling victims; to another it is molding character and training for the leadership of to-morrow. One man "makes a living" by farming; another is laying hold of the resources of God and, by coöperating with him, is helping to feed the world. One girl goes through the weary day connecting numbers in a telephone exchange. Another sees herself as a link in the work of the world, making possible great business deals, sending doctors to sick patients, calling

ministers to dying beds, and carrying messages that help to feed and clothe the world. One woman marries, and to her housework is a drudgery and children a care which ties her to a narrow sphere; another loses sight of the drudgery and care in the larger vision of making a home, making possible for a man his best work, and training children for lives of usefulness and service.

A sense of vocation—it is that which turns commonplace drudgery into the divine privilege of coöperating with God in carrying out his plans for the world. When we see God as our Father and all men as our brothers, no service, however small, can be commonplace or ordinary.

Three stonecutters were at work on a stone. A stranger asked the first what he was doing. "I'm working for \$7.50 a day," he said. "And you?" he asked the second. "I'm cutting this stone," he growled. When the question was put to the third stonecutter, he answered: "I'm helping to build a cathedral."

Kate Douglas Wiggin tells of meeting a little girl on the street who was carrying a child almost as large as herself. "Isn't he too heavy for you?" asked Miss Wiggin. "Heavy," answered the child in surprise. "No, he isn't heavy; he is my brother."

See Lord Byron, cynical man of the world, who found no good in his fellow man, and whose idea

of life was to get the most and give the least. At thirty-six he writes:

“My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone.”

Robert Browning, with his ideal of the serviceable life and his belief in the fatherhood of God and the brotherhood of man, found life not heavy nor a burden, but sends down through the years his message,

“Grow old along with me!
The best is yet to be,
The last of life, for which the first was made.”

GUIDES FOR STUDY.

“Know what thou canst work at; and work at it like a Hercules.”—*Carlyle*.

1. Providential purposes may be achieved in all service.
2. In the center of all activities should lie the kingdom of God.
3. All vocations are forbidden which do not promote the kingdom, or in which there is not provided a positive field of service.
4. There should be no conflict between business and religion. Business should be conducted with a definite religious end in view.
5. One seldom uses but a fraction of his latent energy. Our tasks, if divinely planned, will not conflict with our normal bent.
6. True service relieves the monotony of life.
7. God holds every man responsible for the investment of his ability.

REFERENCE MATERIAL.

“The Young Man and His Vocation.” Harris.

CHAPTER V.

CHRISTIAN WORK A NORMAL PROGRAM.

A PRAYER.

(Found on the fly leaf of the Bible of a missionary who died in Africa.)

"Laid on thine altar, O my Lord Divine,
Accept my will this day for Jesus's sake.
I have no jewels to adorn thy shrine,
Nor any world-proud sacrifice to make:
But here I bring within my trembling hand
This will of mine, a thing that seemeth small—
And thou alone, O Lord, canst understand
How, when I yield thee this, I yield mine all.
Hidden therein thy searching gaze can see
Struggles of passion, visions of delight;
All that I love, and am, and fain would be;
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs.
Clinched in my grasp till beauty hath it none!
Now, from thy footstool where it vanquished lies,
The prayer ascendeth, 'May thy will be done!'

Take it, O Father, ere my courage fail,
And merge it so in thine own will, that e'en
If, in some desperate hour, my cries prevail,
And thou give back my will, it may have been
So changed, so purified, so fair have grown,
So one with thee, so filled with peace divine,
I may not see nor know it as my own,
But, gaining back my will, may find it thine."

CHAPTER V.

CHRISTIAN WORK A NORMAL PROGRAM.

"The glory of life is—
To love, not to be loved;
To give, not to get;
To serve, not to be served."

THE IDEAL OF SERVICE.

YEARS ago in the city of Jerusalem a humble Galilean teacher startled his disciples by washing their feet and then announcing that "he who would be great among you, let him become the servant of all." Since then the world has been slowly growing toward this ideal of service. We have seen how the heroes of the world have shifted from those of great strength to those of great service. We have come to this ideal slowly. It has taken us long to get away from the ascetic, to recognize that the religion which Jesus taught has a social as well as a personal significance, that we are saved to serve.

There are still those who regard the sole mission of Christian service as a means to get people into heaven, to teach them to die, with no thought of teaching them first to live. They forget that Jesus said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." This mistaken conception

has led many young men and women to turn aside from the field of Christian service as a vocation because of the idea that it was impractical and not compatible with normal living.

MISCONCEPTIONS.

Some consider the minister a long-faced parson—"good hearted and sincere, you know, but not practical"—while they visualize the missionary as sitting under a palm tree in the tropical sun with a Bible and a hymn book reading to the little heathen in the English language.

To others missionary work is all a "glorious sacrifice," a sort of other-worldly, seraphic existence, where all one's fellow workers are endowed with angelic dispositions and where the little petty trials, temptations, and irritating problems are never known.

Yet others associate special service with some miraculous and compelling call such as Paul had on his way to Damascus and think that to answer such a call means the sacrificing of all normal interest and talents and the giving of one's self solely to the narrowly religious.

And there are even those who have so far missed the meaning of the missionary task as to think that it is a narrow field for those whose natural talents and training leave them unqualified for the broader service in the homeland. To them anybody ought to be able to teach the poor igno-

rant heathen. They hate to see fine young men and women "wasting" their talents on the mission field!

It is gratifying to know that such misconceptions are being cleared away and that the finest type of college students to-day are seeing in the field of Christian service a normal, natural program which calls for the highest type of personality and the most thorough and complete training.

It is true that Christian work should be a separated service and that those who invest their talents there should have the sense of a divine call. But this does not mean that one is called to live a narrow or an abnormal life, or that one's talents must be buried and his ability stifled.

A BROAD FIELD.

To those who fear the narrowness of Christian service, be it said that there is no field that offers opportunity for more varieties of talent and ability. Those who choose social service because it is broader have failed to realize that slum work, welfare work, community work among the poor, and work among factory and mill employees are all included in the work of a deaconess or home missionary. The foreign missionary is offered no less broad fields for the investment of his talents. In a recent letter to the Life Service Department a young woman said: "I have long wanted to be a missionary, but I

am a teacher, and it is a real sacrifice to give up the work which I love and for which I feel I am best fitted." It was a pleasure to tell her that she could go as an educational missionary and thus have the added joy of teaching children to whom her coming would mean not only an opportunity for an education, but also the privilege of hearing for the first time the story of the Cross.

The young man who lacks the ability to preach, but who is interested in agriculture, can find no greater field than that open to the industrial missionary. Engineers and architects, doctors and nurses, teachers and journalists find unlimited opportunity to invest their talents in carrying on the work of the kingdom in other lands.

Not only is the field a broad one, but the task is such that it challenges the finest type of mind, the strongest personality, and the broadest and most complete education. Read the report of the Edinburg Conference: "The evangelization of Africa means more than the introduction of the gospel with existing forms of social life. It means the introduction of education and letters, of agriculture and industry, of Christian marriage, and of due recognition of the sanctity of human life and of property. The problem before the Church is the creation of an African civilization."

The creation of a civilization! Is not that a task great enough to challenge the powers of any man? And yet there are those who have said that

a man of ability would find his talents wasted on Africa!

A NOTABLE SERVICE.

The missionary task is a narrow one to those who bring to it a narrow mind or a narrow conception of the meaning of service and to those who have missed the spirit of Him who came that all men might have abundant life. A glance at the service which missionaries with a vision have rendered will reveal the breadth and magnitude of the task.

It was a missionary who introduced international law to China, and a missionary who founded the educational system of Japan and brought the first Japanese students to America. Missionaries have been largely responsible for the abolition of widow-burning in India, the anti-foot-binding laws and opium laws in China, and the fight against the slave traffic in Africa. They have opened leper hospitals and homes for the blind, and have brought about the dignifying and exalting of labor wherever they have gone. Missionaries have explored and mapped new countries, have translated over four hundred versions of the Bible, and in every field they are helping with the creation of a literature. If the missionary is tactful and diplomatic and has some knowledge of international law, he can do more than any other person to break down prejudice and establish

friendliness among the nations. Surely this is no small opportunity.

It was a missionary who, not content to dole out food to China's starving millions, studied the cause of China's famines and found that a lack of trees on the hillsides was responsible for the floods and poor soil and therefore of the resultant famines. As a result of his efforts the government sends students to the School of Forestry in Nanking University. China officially observes Arbor Day, and the government has an efficient Forest Service Commission which is working on the problem of the reforestation of China and thereby of the elimination of famine.

In India bands of professional criminals were turned over to the missionaries, who found it to be a criminality due to desperation because of actual want. The children were put in school, the mothers were taught household arts and given eggs to start poultry farms, and the men were given plots of ground and instructed in modern farming methods. At the end of the first year crime had decreased seventy-five per cent and the criminals were a self-supporting, self-respecting, and self-governing community.

Martha Watts and H. C. Tucker did not consider it a wasted opportunity to go as missionaries. They found that the people of Brazil could not apply the teachings of Jesus unless they were helped out of their poverty, ignorance, and disease.

As a result of their labors Brazil has an anti-tuberculosis association, the city of Rio owns the first playground ever opened in South America, and the boys and girls now have an opportunity to get a practical education.

Joseph Bailie preventing famine in China, Tucker fighting poverty and disease in South America, Martha Watts invited by the Brazilian government to provide a model for the public schools, Higginbottom doing an agricultural work in India which affects more than two hundred million farmers—and all of them doing it because they believe that Christ came to save the whole man—what broader or more challenging service can a man ask than such a part in creating a Christian civilization in the nations of the earth? True, not all missionaries have accomplished as much. Some have lacked vision, some ability, and others opportunity. But the challenge is open to those who are seeking opportunity for unlimited service.

OTHER WORLDS TO CONQUER.

There is no cause to feel that there are no more worlds to conquer. Much of the missionary task is made up of homely duties, but duties which require well-trained minds and hearts in sympathy with a world need. Each field presents its peculiar task, but there is not one but that demands the best. Africa, a child race which with infinite patience must be lifted

not only spiritually but physically, socially, industrially, and intellectually—what wisdom and training is needed! For Africa cannot be given a civilization ready made. She must be led to develop one for herself which will be suited to the mind and capacity of her peoples.

There is China with her age-old civilization and her reverence for the past. There is her student class—brilliant young men and women who are thinking for themselves. Who will say that it is an ordinary task to present Christianity to them? Pious talk and negative personality will not serve here. A Chinese statesman has recently said that what China needs just now is not only men and women who are good and who have a Christian faith, she must have men and women of the highest intellectual training, the broadest culture, the keenest minds, and who possess the social graces which will commend them to the leadership of China.

Here is Japan, which has accepted Western civilization without having received the ethics and religion which have made our nation what it is. Her keen young scholars have been strongly influenced by German materialism. Shall we send to them the young man of mediocre talent, scant training, and an inherited faith? If we are to get a hearing from the future leadership of Japan we must have men and women who can meet these university graduates with an equal keenness of

mind, an equal training, and a personality which can make itself felt. Nor is it enough that they have a faith. It must be a living faith, and its possessors must know why they believe and be able to present that faith to a trained mind.

Brazil presents even a different task. Her people have no spiritual consciousness, morals are unbelievably low, eighty-five per cent of her people are illiterate. There are a few people of wealth and education and a great mass of the poor and ignorant. There is no feeling of social responsibility on the part of those who have for those who have not. Surely here is a task for the educator. A people with no Christian literature—where is the brilliant young journalist who thinks his time would be wasted on the mission field or that he would lack opportunity to develop his talents there?

THE VARIED TASK.

“How does the missionary live? What does he do?” are questions often asked. One missionary stated that she had done everything on the mission field from milking a cow when the gardener was ill to entertaining royalty when the American consul was out of the city!

The life of the missionary is usually a normal one, though the actual duties depend upon the field in which he works and the type of work which he goes out to do. In practically all mission

fields the life of the missionary is as safe and protected as it would be at home. Nor is the idea that the missionary lives in a sort of perpetual revival meeting atmosphere a correct one. The medical missionary and the nurse have their clinics and hospitals as they would have at home. The evangelistic missionary has his Church and does his pastoral work as does the minister in the United States. In most fields there are separate schools for boys and for girls and the educational worker usually lives in the boarding school in which he teaches.

One girl wrote home: "A missionary has use for every form of knowledge under the sun. I have classes in English, Bible, and Domestic Science. In addition to that I teach table manners and tell the children how to take care of their health and how to tell the truth; I discipline the bad ones, doctor the sick ones, and am mother to the homesick ones. I make the dessert when we have company and teach the cook how to prepare American dishes. Then I buy supplies for the school, receive prospective patrons, and keep the books for the house and school. Sometimes a child comes who does not have sufficient clothing, and we missionaries either make over our old clothes or buy new ones for it."

And so the task varies. But for every talent and every ability there is a place of service. For some there is work among the poor and lowly,

teaching along with the gospel story the laws of health and sanitation. The kindergarten teacher and the grade teacher find places in the secondary schools, while there are administrative tasks and professorships for those who fit best in places of leadership. A normal life of service awaits the investment of every talent, and every task is a challenge to the brightest minds, the strongest personalities, and the deepest spirituality of the college-trained men and women of America to-day.

THE CENTRAL PURPOSE.

There is no room in the ministry or on the mission field for a negative goodness, a passive faith, or a narrow conception of Christian service. Those whose vision does not go beyond "the poor heathen" and a "sin-sick world" need to look higher. We need a healthy-minded attitude and a sure faith that sees not only what people are, but what, through the transforming power of the gospel, they may become. We need men and women who live well-rounded lives, who can play as well as work, and who can laugh as well as pray. We need those who can show by example as well as by precept that Christ came to bring the abundant life and to save man in all his relationships. We need young men and women with strong, healthy bodies, clear minds, winsome personalities, and Christian experience.

When you go as a missionary you are no longer an individual; you are an ambassador, and to the people to whom you go you reveal your country and your Christ, and reveal them truly only as you live worthily, embodying the highest ideals of each. And while the spiritual qualification is the first essential, it is not that alone by which your country and your Christ stand or fall in the estimation of the people whom you serve. Not only is your religious life an example to them, but the breadth of your intellectual training, the efficiency of your methods of teaching, your cultural attainments, your social graces, even your personal appearance is weighed in the balance, and he who is found wanting in one respect by that much lessens his opportunity effectively to present Jesus Christ.

The central purpose of your life is to bring people to the life that is in Christ, but to do this rightly means to add to your faith every possible quality that will make the life broader, more winsome, and more attractive.

A NORMAL PREPARATION.

If Christian service is to be a normal program, it presupposes normal living during the period of preparation. The time was when it was presumed that theological students and volunteers were solemn, narrow, and unattractive. They were not supposed to be inter-

ested in social life or other normal college activities. But that day is past. We have come to see that a consecration to serve does not demand or even license us to lose interest in society, to limit our interests to things solely religious, or to become careless of our personal appearance. Rather it demands that we give more thought to these things, not only because they have a value in themselves, but because in so doing we hasten our personal development and thereby increase our capacity to serve.

In colleges where there are a number of religious organizations many volunteers feel it their duty to take an active part in all of them, which naturally leaves little or no time for athletics, literary clubs, or social activities. This has a tendency to limit the circle of friends to those who are already religious, and thereby cuts off points of contact and limits influence with those to whom association of a Christian friend could mean most.

The wisdom of the broader vision is exemplified in the experience of one student who has recently gone to the field. He was interested in all the religious organizations of his college, but took an active part in only the two in which he felt that his influence would count for most. He found time to give to his fraternity and to athletics. He filled a place on the staff of the college paper and took part in student government and social life. Everybody knew him, and, because he took pains

to be interested in other people's affairs, everybody liked him. Never once did he sacrifice a principle for the sake of popularity. He carried the spirit of Christ into all that he did.

Because he was a good sport and played a clean game his fellow players believed in his religion. Because of the way he had played with them they were willing for him to pray with them. He had been all things to all men for Christ's sake and by that means had attained a power and influence which no other man in college had. Of the many volunteers who have gone from that school, is it surprising that the one whom the students have chosen to honor as their college mission special is this man who had a joyous faith in that he was a coworker with the conquering Christ and who saw in his call to Christian service the call to a normal life, a life of broad interests and varied activities all of which were dominated and motivated by the Spirit of Christ?

GUIDES FOR STUDY.

1. Christianity prepares men for everyday living.
2. The life of a Christian worker should be happier than that of any other.
3. There is nothing narrow in Christian service. The missionary is usually the man with the broadest vision. He has a large appreciation for all men in his various surroundings.
4. The introduction of many modern conveniences in foreign lands is attributable to the direct work of mission-

aries. Stabilizing of economic and political unrest is often the opportunity of the missionary.

5. The missionary has an open door to recreate old civilizations and to establish standards of Christian government.

6. The missionary is a man of varied tasks and experiences. All his talents have opportunity to be used.

7. Although individuality is not lost in the life of a Christian worker, he does become lost to his larger service.

8. Normal service presupposes normal preparation, and the largest use of time and influence in the days of preparation.

9. The volunteer in his student days will seek to cultivate a spirit of broad mindedness and a tolerant attitude to all companions.

REFERENCE MATERIAL.

"Vocations in the Church." — Crawford.

CHAPTER VI.
THE DISAPPOINTED VOLUNTEER.

WHAT CHRIST SAID.

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
And He wept as he sent me back;
"There is more," he said; "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose to-night
If *I* am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town.
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine,
And into my heart came he;
And I walk in a light divine
The path I had feared to see.

—George MacDonald.

CHAPTER VI.

THE DISAPPOINTED VOLUNTEER.

"One prayed in vain to paint the vision blest,
Which shone upon his heart by night and day,
But homely duties in his dwelling pressed
And hungry hearts that would not turn away
And cares that still his eager hands bade stay.
The canvas never knew the pictured face,
But year by year, while yet the vision shone,
An angel near him, wondering, bent to trace
On his own life the Master's image grown
And unto men made known."

THE MINORITY REPORT.

CANAAN was a goodly land flowing with milk and honey; but, according to ten of the spies, it was so full of fortified cities and men of great stature that the Israelites had no more chance of possessing it than so many grasshoppers. But Joshua and Caleb brought in a minority report. To be sure the cities were fortified and the men were of great stature—but it was the Promised Land. "Jehovah is with us," they said. "Let us go up and possess it." And they did. To-day the names of Joshua and Caleb live on, while nobody remembers the other ten.

We sometimes hear a young man say, "I wanted to enter the ministry, but I had no opportunities," or a girl say: "I wanted to go to the mission field,

but one never has any advantages in a small town such as I live in."

"I grow so discouraged," says another, "for no one in my Church is the least interested in missions. Everybody tells me that I cannot be a missionary, and my family would never consent to let me go."

"I have given up my plans for missionary work," wrote one girl, "because I know that I haven't the ability. I am so self-conscious and timid that I know that I could never make a talk."

"But," another writes, "I have a real difficulty. How can I take up special work when I have no money to go to college?"

"I am sure that I could never pass the physical examination," says another. "My health keeps me from carrying out my plans."

And each doubtless is sincere in thinking that he has sufficient reason for giving up the contemplated service. But suppose Jesus had given up his life service because of lack of advantages. Surely the circumstances were not ideal. He was born in a manger, of humble parentage, in an obscure little town, of a race that had no wealth or influence or power. His Church considered him a heretic, and his family thought he was beside himself.

No young person should have a ruthless disregard for the wishes of his parents, but patience

and a steadfast purpose will usually open the way. Mary Moffat's father refused to allow her to go to Africa, but she held true to her purpose and prayed daily that God would open the way. A year later her father gave his consent and sent her out with his blessing.

Natural timidity can be overcome if there is sufficient purpose to do so. When David Livingstone undertook to preach his trial sermon he grew frightened and ran out of the church before he had done more than announce his text. Then it is to be remembered that making talks and preaching sermons is only one part of the task of those who enter special service.

Any boy or girl with health, initiative, and ambition can get a college education. A large per cent of those now in Christian service went through college wholly or in part on their own resources. Lack of funds need not close the door of college to those who truly desire to enter.

A physical defect may prevent one from taking up certain forms of service, but it does not license one to live a life of uselessness. Helen Keller—blind, deaf, and dumb—is a college graduate and an author and social worker. It is true that we need workers on the field who are strong physically, but there is much poor health that is due to careless or ignorant living. One who has the purpose and spirit to serve can do much by intelligent care of the body. Theodore Roosevelt was a

frail child whom the doctors said could not live to manhood, but he went to a ranch and by careful regard of the rules of health fought his way back to strength.

GOD'S "GO THROUGH."

The things which seem impossible to us are altogether possible with God. He never asks us to do a thing for which he does not provide a way. If you are sure that God wants you for special service, then let nothing stop you. It may require the crudely expressed but very real faith of the old negro who said: "If God should tell me to jump through that brick wall, I would jump."

"But, Sam," said his master, "that is foolish, because you know that it is impossible."

"That's all right about the possible part," said Sam. "If God tells me to jump, then it's my jump and *God's go through.*"

Sometimes the sorrows and disappointments, the difficulties and hindrances which seem to block our way are the very things most needed for our highest development. Sometimes a great suffering brings to us, as it did to Job, a new vision of God. Sometimes at the end of a great sorrow we find that we can say with Wordsworth: "A deep distress hath humanized my soul." Sometimes we must suffer in order that we may serve. The trials of the present may be just what we need to fit us for the larger tasks and problems which we will meet on the field.

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit, nor stand, but go.
Be our joys three parts pain,
Strive and hold cheap the strain;
Learn, nor account the pang;
Dare, never grudge the throe."

GUIDANCE THROUGH CIRCUMSTANCES.

God does not always show us the whole plan, and we must often be content to follow one step at a time. When the way is not clear, if we but hold to our purpose, continue preparation, and trust God we may be sure that he will make the way plain.

This does not mean that we are to disregard circumstances which are beyond our control, for in them we may sometimes read his will. He has given us our mind and the power to reason. We may find that we have mistaken our own wills for his; perhaps he only wanted our willingness; perhaps he wishes us to wait, or it may be to serve at home. He does not ask us to go when there is greater reason why we should stay. We dare not use circumstances as an excuse for staying, but we should be ready to recognize a reason which makes it clearly our duty to stay and is not simply a difficulty which God expects us to overcome.

Sometimes there are those who decide to change plans from a different motive. "I have natural business ability," or "I have a great musical talent," or "my voice has promise." "Cannot

one serve God as well by making money or being a musician or becoming a singer?" they ask. The answer must be that it all depends on where God wants us to be and the use he would have us make of the gifts which he has entrusted to us. God does not ask us to sacrifice our gifts, but to use them. But we must remember that no place in the kingdom is too small to employ the best that a man has.

There are some reasons which we must judge for ourselves and others in which we should be governed by the decision of the Mission Board, as the Board has a knowledge of conditions which the individual cannot possibly have. To the Mission Board is left the decision as to health, educational qualifications, ability, and experience. The individual must decide whether or not God has another plan for him, whether or not his talents are of such nature that they would count for more in the kingdom if used in another way, and whether or not home or community responsibility is such that it clearly indicates that duty is there.

THE SACRIFICE HIT.

In finding God's plan for our lives we must consider his plan for other lives, particularly those who are bound to us by ties of family relation. Sometimes a star player loses a game because he cannot do teamwork. But there is always all honor to the man who makes

the "sacrifice hit"—the athlete who will lose personal glory and achievement that the team may win. Sometimes a college training and a large opportunity must be given up because there are younger brothers and sisters to educate. Many young men and women see in the need of aged parents, a widowed mother, or orphaned brothers and sisters that God's plan calls for the sacrifice play in order that his will for these other lives may be carried out. All honor to the boy or girl who, seeing this, sacrifices his star play and does it cheerfully because it is a part of God's plan.

Recently two letters came to the Life Service Department expressing similar conditions, but vastly different attitudes. "I don't suppose there is any use in my filling out the blanks," the young man wrote. "I know that God has called me to the mission field, but my father is an invalid and there is no one to care for the family but me. They expect it of me and it is my duty to do so. I must give up all my plans for service, for there is nothing but an ordinary, commonplace life for me now, and my life is spoiled."

The other wrote of a father's death and younger brothers and sisters to care for. Then she said: "I know now that I can never be a missionary, for I am sure that God does not want me to go to the foreign field when it is so clearly my duty to care for my mother. I shall do everything possible for

missions in my local Church and shall serve at home in any way I can. I am sure that this must be God's plan for me, for it is the only way that I can possibly see."

What a difference in motive! The chief object of the one was to go to the field, of the other to do God's will. Fosdick reminds us that they who lose the ideal of the serviceable life because they cannot serve at the front lack vision. One small screw out of place may stop the working of a great engine. The spectacular service may be denied us. Many are called to that

"Plain devotedness to duty—

Steadfast and still, nor paid with mortal praise,"

which is often prosaic as well as unrecognized, but none the less an essential part of his plan. There can be no disappointments when the primary motive is to do his will, to follow his plan. When it is our purpose to go or stay as he wills, we can say,

"Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see;
I ask thee for a patient mind
Intent on pleasing thee."

SHE HATH DONE WHAT SHE COULD.

Whatever the reason that makes necessary a changed plan, whether it be lack of education, age, health, home responsibility, or the certainty that

God has another plan for us, he still wants of us a life of service. And not only are we to be resigned, we are to take up our work with enthusiasm. A recent graduate of Scarritt, who had spent years in preparation for her work in China, found that she could not pass the physical examination because of an unsuspected heart trouble. "I shall never forget what an inspiration and example it was to all of us," said one of her classmates in telling the story. "There was not one word of complaint or rebellion. 'He must have planned otherwise,' she said, and sought a place of service in the homeland."

At a summer conference, one of the bitterest struggles was not for willingness to answer the call to go, but the struggle of a splendidly equipped young woman to secure her own heart's consent to give up a long-cherished dream of the mission field because duty plainly pointed to a service at home, a service which must be made up largely of

"That best portion of a good man's life,

His little nameless, unremembered acts of kindness and of love."

"She hath done what she could." Thus Jesus commended the woman who anointed him. She could not be an apostle or a preacher or even of the company who served tables. Perhaps she had a home and children to care for, and her time was taken up with the daily grind of unromantic tasks. But she did what she could, and it was

recognized by the Master, who said that he who gives a cup of cold water in the name of a prophet shall receive a prophet's reward. And in like manner he who has the missionary spirit and makes possible the missionary's work, if that be the limit of his ability, shall not lack the Master's approval.

SWEEPING UNDER THE MATS.

What, then, is the task of those who see clearly that God's will denies them the separated service? There is no need to fret over lack of opportunity. The first duty is to take up with cheerfulness the waiting task, to say:

"Let me but do my work from day to day
In field or forest, at desk or loom;
In roaring market place or tranquil room
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
This is my work, my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in the right way.

Then shall I see it not too great nor small
To suit my spirit and to prove my powers.
Then shall I cheerful greet the laboring hours
And cheerful turn when the long shadows fall
At eventide, to play and love and rest
Because I know, for me, my work is best."

The ordinary task well done is a sermon in itself. The Christian who carries the spirit of Christ into his daily tasks and does them well is giving the most convincing proof of the genuine-

ness of his profession. Some one has supposed that when Jesus preached the Sermon on the Mount some man among the listeners owned an ox yoke which Jesus had made in his father's carpenter shop. Suppose Jesus with his mind on some dim vision of future service had made the yoke poorly. Would not the faulty ox yoke have spoiled the effect of the Master's sermon?

Mr. Spurgeon tells of a little servant girl who presented herself for membership in his London Church. "Little girl," he asked, "what makes you think you have had a change of heart?" "I know," she answered quickly, "'cause I sweeps under the mats now!"

Thus our first duty is to put aside vain regrets and dim visions of future service and "sweep under the mats" at whatever task it has fallen to us to do.

But one's service need not stop there. In every Church there is need of part-time workers in the Sunday school and the Epworth League. There are the poor and needy of one's own community to be cared for. Perhaps there is a foreign element that needs help, or a Negro population for whom nobody feels responsibility. There is something strangely inconsistent in the thinking of a person who is eager to send money or to go to Africa but is unwilling to help lift the Negroes of his home town. Those who would serve will never find opportunity lacking.

THE WORLD CHRISTIAN.

Not only is there the obligation to do well the task that is ours and to serve the needy at our doors, but whatever are the circumstances we have the opportunity to be world Christians and to render a missionary service. In the words of Mrs. E. C. Cronk: "If you cannot go to the foreign field in person, do not feel that the door is closed to you. God may be keeping you at home as a unit in order to send you out as a multiplication table. Multiply the efforts of your life by training a whole Sunday school, by quickening the interest of a whole missionary society, by leading a mission study class. The doors we would enter in foreign lands we cannot because we fail so utterly in getting the people here to realize their part of the work."

We may have a part in the world task by praying regularly and intelligently for missions. It has been said that he who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinese is by way of the throne of God. It is only those who care enough to go who can really pray effectively either for the workers now on the field or that the Lord of the harvest may send forth other laborers.

There is always opportunity to aid in the missionary task by giving in order to send others. A Texas man who lacked the educational qualifica-

tions to do special Christian work has helped to finance the education of a volunteer for the field. A Maryland school-teacher whose health prevented her going has paid ten dollars a month toward the education of an Italian girl who wished to work among her own people.

Sherwood Eddy tells the story of one girl who had worked for years as a stenographer. She offered to go to the field, but was rejected. Since then she has been saving her money and supporting a native worker at thirty dollars a year. There is a community in North Africa where more than a thousand souls have been brought to Christ through the native workers supported by this one frail girl.

The ministry of teaching offers unlimited opportunity for missionary service. Years ago a woman in a little Western town volunteered for missionary work. Her age and lack of education made it impossible for her to be accepted. Sewing by the day to support herself and her mother, she has yet found time for a large service. Missionary stories told a Sunday school class, a monthly missionary program in the Epworth League, lessons on missionary giving, and mission study classes have all come as an expression of her missionary spirit.

Finally, one may become an incidental teacher of missions. One may use missionary stories and incidents as illustrations, may learn pointed facts

and figures that can be used to advantage in conversation. There are endless ways to serve when there is the passion and the will to do so. Let all who can, fill the hardest and neediest places; but let those who are denied the separated service take their second volunteer pledge: "If God does not permit me to go to the foreign field, I will strive to give my life as completely to missionary service and sacrifice as if I had gone. My time, my efforts, my intellect, my money shall be used with my eyes upon a lost world. This purpose which I take for my own life, I will strive to communicate in every possible way to other lives with whom I come in touch."¹

GUIDES FOR STUDY.

1. There is no disappointment to the sincere Christian. Difficulties may become opportunities.

2. To the man who wills there is nothing impossible.

3. There need be no discouragement because the whole of life cannot be understood at the beginning. It is a wise providence that withholds the revelation of the future.

4. A changed personal plan may be a larger divine plan. God is not unmindful of every individual desire.

5. The cheerful undertaking of every responsibility, though it be far from his original purpose, is the happy privilege of the Christian.

6. There are no ordinary tasks in God's plan. He has a plan and a purpose for them all.

7. The man who remains at home is not excused from the necessity to be a world Christian. He may still think in terms

¹ Mrs. C. E. Cronk, "The Girl Who Volunteered to Stay at Home."

of world needs. He should seek to meet them as surely as does the missionary who labors on the frontier; only in a different way.

8. Why should you not be a twenty-four-hour Christian?

REFERENCE MATERIAL.

"Works of a World Christian." Fleming.

CHAPTER VII.

TYPES OF WORK IN THE CHURCH: HOME.

“One dared to die; in a swift moment’s space
Fell in war’s forefront, laughter on his face.
Bronze tells his fame in many a market place.
Another dared to live; the long years through
Felt his heart’s blood ooze like crimson dew
For duty’s sake and smiled. And no one knew.”

CHAPTER VII.

FIELDS FOR SERVICE: AT HOME.

THE MINISTRY.

ASIDE from the field of religious education, practically the whole field of work for men in the homeland lies in that of the Christian ministry. This is not the narrow service that many have imagined, but one which is constantly broadening and yet becoming more specialized. Roger W. Babson, the statistician, in going about from city to city is stirring the minds and hearts of hard-headed business men to the realization that, after all, the Christian ministry counts in the affairs of the world, and counts big. Mr. Babson says: "It is not the railroads, steamships, or factories which cause our prosperity; it is not bank clearings, foreign trade, or commodity prices which give us good business. All these things are mere thermometers which register the temperature of the room. Prosperity is based on those fundamental qualities of faith, temperance, service, and thrift which are the products of religion. The fundamentals of prosperity are the Ten Commandments."

And if this be true, the most important men of this country are those whose business it is to establish the religion of the Christ among men—the preachers of the gospel.

The young man considering the ministry as a possible life service must not judge its opportunities in the light of the effectiveness of some men now in the ranks. Many of these men have been denied the advantages of education and training and have been pressed into the service thus unprepared because of a lack of capable leadership available. But one does not have to look far to see outstanding men who have had a vision of the service open to the minister and who have seen in it a challenge to the best training possible and a call to the investment of the finest personality and largest ability.

We may well recognize the fact that the work of the ministry is in no sense adequately represented by the commonly accepted idea about it. In the words of the Rev. G. Franklin Ream, "to many the minister is the man placed in charge of a respectable and easy-going congregation to whom he is expected to preach twice a week and to whom he also owes certain social duties, and among whom he moves, a more or less indefinite influence for the accepted standards of conduct."

It is not strange that a young man of ability finds no great challenge in such a service as that. But a vision of the wider range of activity open to the young man who is capable and ready to put into practice the modern ideas of the ministry will find it unparalleled in its opportunity for constructive service. In every field of ministerial

service, from that of the most scattered circuit to the largest city Church, there is the outstanding need of a man who can present the life and message of Christ in modern terms and adapt them to the problems of modern life. No conventional speaker, with an inherited faith and a narrow mind, can give this vital message.

The ministry offers an opening for the man of administrative ability, for the energy and ability of a whole congregation may be put into a constructive service if the leader can but inspire and direct them. The minister of to-day also has a large opportunity for educational and journalistic work, for evangelization, and for social reform. Whatever his peculiar ability, there is a wide field for its investment, and the minister's place of leadership is limited only by his ability or capacity.

VARIOUS TYPES OF SERVICE IN THE MINISTRY.¹

The Small Town. Increasing numbers of men are growing to realize the fascination of the small town, its intimacies, the interrelation of all forms of its life, the closeness of the family to its few outstanding institutions; the absence of many forces which cancel the work of the Church; the wholesome type of the young manhood and womanhood responsive to ideals and eager for

¹ This section is quoted from two leaflets by G. Franklin Ream, "First Consideration in Christian Life Service" and "The Work of the Ministry."

leadership. Of course narrowness and lack of vision and sometimes lack of culture do exist, but it is in just such situations that real ministers can accomplish wonders.

The Rural Region. All too long the country has been passed with the assumption that it contains little to command the abilities of a really strong man, but during recent years rural interests have come into very much greater importance. The Church can no longer content itself with listless or incapable leadership in the country. The literature which is being put out on the subject is full of inspiration for the man capable of doing a big work.

The City Metropolitan Ministry. Such a Church speaks with the voice of a prophet from the pulpit of the church in the big city, where the tides of life come and go; where the big issues of society and the nation are in the foreground, ready to be molded and directed by the voice of a man who understands the meaning of Christian democracy and the power of public opinion and intelligent citizenship.

The Institutional Down-Town Ministry. The Church of this type lives in the midst of the common people who battle for existence and a chance for their children; who look to the gospel to translate itself into everyday helpfulness, physical comforts, business assistance, and practical sympathy.

The Suburbs. The larger cities of the country are not all contained within their corporation lines. Much of their life and strength extends to the surrounding territory, where thousands of people are suburbans, going back and forth to business day after day. They belong to the city and yet are not of the city. They meet part of the city's problems, but escape others. More and more it is being realized that these hundreds of suburban communities furnish a distinct field and call for a unique type of ministerial leadership.

The Campus. At the seat of nearly every one of our Christian colleges there is an important Church and pulpit, and under the shadow of our State institutions our Churches are rapidly being strengthened. This means that the campus life with all its intricate interests is already an important field for ministerial service and is becoming more so every year.

The Backward Region. There are sections of the country, some known as the frontier, others as the mountain regions, where for one reason or another the people are not abreast of the times. The task is to awaken them and to assist them in the discovery of themselves and the opportunity which they may compel. It is a field as outstandingly missionary as anything which may be found in distant lands over the sea, and the stories of the workers throb with the most interesting incidents of human experience.

THE DEACONESS OR HOME MISSIONARY.

Many young women have no idea of the breadth of the field of service open to them under the direction of the Church in the homeland. With many such questions arise: "But I want to do social service or slum work." "I want to organize the young people in community centers or do welfare work." "I am interested in doing evangelistic work among the poor." "The work of a kindergarten nurse appeals to me." With these questions in mind many an earnest young woman does not wait to investigate and learn that all the phases of work and many more are included under the type of workers known as the deaconess or home missionary.

There is no need to seek elsewhere or outside of the Church for places to serve. With its arms of protection it stands as a bulwark to all and protects its workers and through its ministry seeks to provide adequate means of assistance to the unfortunate. There is a field of service in the homeland to command every variety of talent and ability of the finest type of young women of America to-day.

The various institutions under which the home mission work is carried on offer room for varied kinds of specialized service. The head resident of a community house employing several workers has need for administrative ability. A business education is always of value. One deaconess

writes of her work: "I am still keeping the books, paying the bills, and taking the board money. It really does not sound thrilling or very religious when written as a cold statement; but when the books tell the story of duty faithfully done, the bills mean food and heat and light for those whom you have learned to love, and the board money stands for personalities, each one with her own problems, interests, and individualities, it is most interesting."

In both the coöperative homes and the community centers there is need for the trained recreational director, the skilled playground supervisor, and the expert story-teller. There is the place for the kindergarten teacher, a wide field for the nurse, an opportunity for the teacher of home economics, and the need of musical training.

The home missionary has need to coöperate with the city officials, health officers, and charity organizations. The worker needs to be something of a diplomat in order to get the most coöperation from other agencies, as well as to deal effectively with employment situations and the problems of a foreign-born population. She needs a broad training because of the variety she finds in the situations which she is called upon to meet. She needs the strongest personality and the most cultured training, because not only is she called upon to work with the under-privileged, but in order to do that work effectively she must be able

to present its needs to the organizations and individuals of wealth and influence who can bring about the reforms and secure the funds for the larger enterprises which her vision sees that the city should carry on. The young woman who is looking for service which will command all her ability and the best training which she can secure need not look beyond the field of the home missionary for a place to serve.

TYPES OF SERVICE FOR THE DEACONESS OR HOME MISSIONARY.

English-speaking community centers offer opportunity for settlement work in the industrial centers among English-speaking people in the cotton mill districts and others where industrial workers are gathered. The community house here includes such activities as mothers' clubs, men's clubs, community nights, kindergarten work, baby clinics, cooking and sewing classes, athletics, boy and girl scouts, and relief work.

Work among foreigners includes Oriental work along the Pacific Coast, Mexican work along the border, and settlement work among the foreign element of our cities. Kindergarten classes, mothers' clubs, English classes, night schools, summer camps for children, day nurseries, chapel and playground activities are all included in the work for the foreigner. In the Wesley House at Fort Worth, Tex., Miss Eugenia Smith at one time

reported as many as eighteen nationalities in her Sunday school.

Bethlehem Houses are doing for the Negro sections what the Wesley Houses are doing for foreign communities and industrial white workers. There are all too few of these for our Negro sections in the cities.

Institutional Church activities offer another form of service to the worker in the homeland. One Institutional Church alone employs three deaconesses, a secretary, and a baby welfare worker. Mothers' clubs, Saturday afternoon Bible classes, day nurseries, recreational programs, and relief work are a part of its varied activities.

Mountain Work is largely a matter of teaching in the elementary schools and colleges, which employment comes through the board of the institution rather than by direct appointment of the Church. But these places offer large opportunity for the teacher who wishes to use her time for community betterment among an underprivileged people.

Coöperative Homes for working girls in cities offer large opportunity for administrative work, recreational activities, and personal counsel on the part of the worker for young girls away from home and in need of wise guidance.

The Work of the Pastor's Assistant is an enlarging field of service for young women. Many of the larger Churches are extending their program so as

to make imperative the assistance of other workers. The work of the pastor's assistant varies in the different Churches, but there is a tendency toward specialization of work in the larger Churches. Directors of religious education, supervisors of young people's work, pastoral visitation, work among the poor and unfortunate, and secretarial work are among the most common forms of service, though at present the work is frequently a combination of several of these duties.

THE FIELD OF RELIGIOUS EDUCATION.

Because this field is new, there is much misinformation about it. Many well-meaning young people seek places in this field from a curious interest rather than from a knowledge of what is expected. There have been popular appeals for Christian workers where a large number of types of work are massed under the one head of religious education. In a general sense the various educational processes of the many departments of the Church may be defined as religious education. In another way the work of the Sunday school in its distinctive field of teaching may be called religious education. Also the work of Christian education in our denominational colleges is often considered as religious education. In a similar way the general instruction received in college in training for several types of Christian work is considered as religious education. These are

defined fields of religious education which may be considered as generally accepted.

What does this mean to the volunteer? There is nothing tangible to him if he stops with such a general consideration. But there are specific activities which could be considered. In the well-organized Church, usually in the city, the pastor has need for some one to direct the work of the Epworth League, Sunday school, and the many activities connected with and related to these organizations. The person who would head up such work is designated as a director of religious education, or more often as pastor's assistant. A deaconess or home missionary often does this same type of work.

In our secondary schools and colleges there is increasing demand for teachers who are prepared to teach religious subjects, in several departments of Church work a number of field secretaries are required; there is increasing opportunity in Christian journalism. These tasks and many more of a similar nature are those which should be recognized as lay tasks. They should be distinguished from such a separated service as the Christian ministry; for although they are useful and necessary fields, they are recognized on a competitive basis of employment as any other business. At the present time there are approximately five hundred preachers in our Church who are serving as detached workers or in deputed tasks. They are not

fulfilling the purpose to which they were ordained, yet the urgency of the positions they fill demand their service until a consecrated laity relieves them.

No arbitrary line can be drawn delimiting the field of the Christian minister or assigning fixed types of service only for the laity, yet certain types are manifestly the field of the Christian layman. Such are: College presidents, professors of religious education, editors of Christian periodicals, administrative officers of connectional boards, field workers of Conference boards, Church directors of religious activities, and Church social and recreational directors.

GUIDES FOR STUDY.

TYPES OF WORK IN THE CHURCH: HOME.

1. The Christian Ministry (men). There are 7,000 preachers in the Methodist Episcopal Church, South. Candidates for the ministry enter through Quarterly, District, and Annual Conferences.

2. The deaconess (women). There are 75 deaconesses in the Methodist Episcopal Church, South. They are an ordained body of women performing a distinctive work in the field of social service.

3. The home missionary (women). Her work is in the same field as that of the deaconess, except that it is not a recognized order.

4. Social Service:

- (1) Its ministration in the organized Wesley House.
- (2) Its work as an assistant to a city pastor.
- (3) Its distinctive relief work.

(4) Its reclamation work in the slums.

(5) Its constructive work in the formation of classes for mothers, girls, and illiterates—cooking classes, sewing classes, etc.

(6) Its kindergarten and day nursery in mill districts.

(Observe that the field of Social Service is amply served in the Church: for men in the Christian ministry, for women as deaconesses or home missionaries.)

5. Pastor's assistant (men and women, usually women).

(1) A man who sees to the business of the Church, collection of funds, building program, certain phases of organization, and visitation under the direction of the pastor.

(2) A woman who is the secretary or stenographer of the pastor, or who serves in the same capacity as would a man. In some cases her principal work is the visitation under the direction of the pastor. (This work is entirely local in its appointment and employment and is not under the direction of any connectional board.)

6. Director of religious education (men and women). This term is often used to cover the same work as that of a pastor's assistant. But it is intended that such a director shall be charged with detailed supervision and promotion of the organizations of the local Church. Again this work is local in its appointment and employment.

7. Field secretaryships of Conference and connectional Boards (men and women). Such work is found in practically all of the defined boards. At present the positions are largely filled by Christian ministers. Since the work is largely clerical and administrative, it would appear that these should be filled by Christian laymen (read Acts vi. 1-5). Other similar positions are editors, also presidents and teachers of schools and colleges. All of which should call for special preparation and purposes to serve on the part of young people.

REFERENCE MATERIAL.

"Christian Work as a Vocation." Various Authors.

"Home Missions in Action." Allen.

"Making America Safe." Goddard.

CHAPTER VIII.

FIELDS OF SERVICE AND TYPES OF WORK:
FOREIGN.

I KNOW A NAME, A NAME, A NAME.

"I know a land that is sunk in shame
Of hearts that faint and tire;
But I know a Name, a Name, a Name
That can set that land on fire.

I know a soul that is steeped in sin,
That no man's art can cure;
But I know a Name, a Name, a Name
That can make that soul all pure.

I know a life that is lost to God,
Bound down by things of earth;
But I know a Name, a Name, a Name
That can bring that soul new birth.

So listen, my heart, an angel speaks
To save thy life from dross;
Christ Jesus is the Name, the Name—
He saves by way of the cross.

—*Author Unknown.*

CHAPTER VIII.

FIELDS OF SERVICE AND TYPES OF WORK: FOREIGN.

WHEN some would-be critic of foreign missions spoke of the needs of the homeland to Dr. Arthur Judson Brown and sought to remind him that "charity begins at home," Dr. Brown replied: "Yes, and so does education begin with the alphabet, but it ends there only with the feeble minded."

One of the fundamental considerations in a young person's decision as to his life work should be the needs of the world. The world needs Christian laymen as doctors, lawyers, teachers, and business men. It needs men as ministers in the homeland, and young women as deaconesses and home missionaries. The needs of the homeland should be considered, but the Christian sees all the nations of the world as the children of the Father, and he needs must give the neediest and hardest places first consideration. Sherwood Eddy reminds us that, in considering where we should serve, the presumption is in favor of the greatest need. "Remember," he says, "that of every four thousand Christians, three thousand nine hundred and ninety-nine are remaining in this country; that of every thousand of our Christian young people who are most free to go, nine hundred and ninety-nine are staying at home, that

of even those who are specially fitted by a college training to go, more than ninety-nine of every hundred are staying in this country; and that, though we have so many thousands of Christian laymen pouring from our colleges to meet the needs at home, sixty-four of every sixty-five of even our ordained ministers are staying in this Christian country. . . . Jesus taught to leave the ninety and nine in the fold and go out to the wilderness and find the one; but we leave the ninety and nine in the wilderness and crowd to the fold to feed the one.”¹

In the United States there is one Protestant minister for every five hundred and thirty-five persons, one Christian worker for eighty-seven, and one communicant for four. Abroad, counting missionaries of all classes and missionaries' wives, Africa has one for each 24,000 population, Japan one for each 52,000, India one for each 62,000, and China one for 65,000. According to the most conservative estimate there are at least 160,000,000 people of the non-Christian world utterly untouched by missionary effort. These figures do not include the people of localities—and there are many such—where there are merely not enough missionaries to handle the work; it includes only those peoples living in the areas where there are no missionaries at all. With these facts before

¹ Sherwood Eddy; “The Supreme Decision.”

us we may consider the various fields open to the missionary and the needs to be met.

FIELDS FOR SERVICE.²

Africa.—Sherwood Eddy has described Africa as “fettered in soul, manacled in mind, and enslaved in body.” Fleming has called it “one vast continent of teeming, complex need.” The work of the Methodist Episcopal Church, South, in Africa is at present largely of the pioneer type, building from the ground up. The missionaries work with limited force and equipment, and needs must build their own foundations. The African must be converted not only spiritually, but mentally, morally, physically, and socially. The influence of the white trader and government official has not always been for good, and the consequent breakdown of old tribal customs and restraints, with no new means of personal or social control, leaves the African in desperate need. The advance of Islam, with its unethical and unmoral, if not immoral, religion, makes the need all the more imperative. Methodism’s ten years’ work in the Belgian Congo has yielded remarkable results. Educational, evangelistic, medical, and industrial work are all presented. Educational work, of course, includes only the primary grades

²The fields listed here are those of the Methodist Episcopal Church, South. Those of other denominations should consult their Mission Boards about the open fields.

as yet; the doctor and nurse work with limited equipment, and the evangelistic worker has the task of adapting the gospel message to untrained minds. The industrial work includes agriculture, carpentry, and furniture making. Africa has a population of one hundred and forty million. Southern Methodism has on the field twenty-four missionaries, with two organized Churches having a membership of six hundred and thirty-seven.

Brazil.—Brazil is nominally Roman Catholic, but in reality most of her men have long since given up religion as an outworn creed which may be left to their women and children, who know no better. Eight-five per cent of the people are illiterate, moral conditions are unspeakable; she has no moral or Christian literature. Brazil has no middle class; there are a few people of wealth and education, but the great masses are poor and illiterate. Her people are a mixed race of Spanish, Portuguese, Indians, and Negroes. There is no color distinction. The missionary's work is largely evangelistic and educational. The lack of a well-developed public school system makes the educational opportunity a particularly favorable one. There is at present no opening for medical missionaries or nurses in Brazil. The worker who goes to Brazil will need the most complete training possible. Portuguese is the national language, but the missionary who does not speak French will find his influence and ability discounted by the

native Brazilians of all classes. Brazil has a population of twenty-five million. Southern Methodism has seventy-five missionaries on the field, with one hundred and five organized Churches whose membership is now ten thousand three hundred.

Mexico.—In Mexico we find a land of poverty and ignorance, and yet a people of infinite possibilities. In the conditions following the revolution the people are eager for the work to be reopened, and some of the recent reports of the newly opened stations are most encouraging. Educational, evangelistic, and medical work all have a place in Mexico. Our schools do not ordinarily go beyond high school work, with the exception of one normal school for teachers. The work includes night classes, business classes, domestic science, and kindergarten. The evangelistic-social work not only covers evangelistic and pastoral work, but provides community centers for the poor and destitute, providing them with day nurseries, free medical clinics, and educational and recreational features. Mexico has a population of forty million. The Methodist Episcopal Church, South, has a membership of five thousand six hundred and eighty-six, in one hundred and nineteen organized Churches.

Japan.—The needs of Japan are urgent, because of her place of leadership and power among other peoples. She is in the midst of political, social,

and industrial changes, which makes this the accepted time to give to her the gospel before the life of her people is molded by other influences. Materialistic ideas which her students are bringing back from Germany, woman's entrance into industry, and the breaking down of old standards of conduct and of religious faith present some of the problems which Japan faces to-day. Buddhism, Confucianism, and Shintoism have failed to meet the needs of the people. Unless Japan is Christianized she will become a nation of power and influence, with material wealth and intellectual training, but lacking in the moral standards and religious principles which will enable her to use her power for service rather than selfish gain. Our work in Japan is evangelistic and educational, with the emphasis on evangelism and Bible training, as the government provides an effective public school system. Medical missionaries are not sent to Japan. The population of Japan is seventy-seven million. Southern Methodism has seventy-two missionaries on the field. There are eighty-one organized Churches with a membership of four thousand four hundred and twelve.

China.—China's great need is capable, intelligent, and unselfish leadership, which can come only through the acceptance of Christian principles. The missionary finds ignorance, poverty, and misery on one hand, and culture, wealth, and materialism on the other. Both classes must be

reached if China is to become a Christian nation. One worker writes that in his district of thirteen circuits there are five million people. Most of them have general tendencies toward some religion—Confucianism, Buddhism, or Taoism—but no conception of a moral program for society or of inspiration for the individual. The work in China is evangelistic, educational, and medical. The educational work covers all forms and grades from kindergarten to college and university. The doctor and the nurse find an open door in China. Soochow Hospital alone reported ten thousand cases treated in 1921. China has a population of four hundred and twenty-five million. Southern Methodism has one hundred and thirty-two missionaries in China. There are eighty-two organized Churches with a membership of nine thousand four hundred and ninety-two.

Korea.—Korea seems to be in the midst of an educational and spiritual awakening which has filled the schools to overflowing and created a demand for night schools. Poverty, ignorance, disease, and oppression have long been the lot of Korea, and their hearts are open to the new hope and life offered by Christianity. Evangelistic work for both men and women, educational work from kindergarten to college, and medical work are the lines followed.

The teaching and training of native Bible women is an important part of the missionary enterprise

in Korea, while the poverty of the people makes the textile department at Songdo a valuable means of self-help and training for future usefulness. Korea has a population of fifteen million. The Methodist Episcopal Church, South, has sixty-five missionaries in the field. There are three hundred and sixty-three Churches with a membership of six thousand eight hundred and sixty-five.

Cuba.—Cuba has been ever fettered by Roman Catholicism. As is the case in the majority of the Latin-American countries, a large number, if not a majority, of the people only hold to the Church nominally and for sentimental reasons. At heart the people have lost confidence in the priest, but this does not mean that they have become Protestants or are seeking after God. In conversation with a business man one day he openly expressed his lack of confidence in the Church (Catholic), and, pointing to two of his little girls who were traveling with him, said that he wanted them to be Christians; he was sending them to a Protestant school.

The Methodist Episcopal Church, South, has practically fifty-five congregations with a membership approximating six thousand. The Baptists (Southern and Northern Associations) have about the same number. Methodism has been in the island about twenty years. Large results have resulted in this time. The six schools, with an average enrollment of one thousand five hun-

dred, are in excellent report with all classes. The challenge is to come in and possess the land. The next ten years could see a transformation of the entire island if the Church at home could respond. The work of a century of ordinary work could be done in a decade.

The field needs teachers and preachers. There is no need for medical work, since its proximity to the United States affords ample opportunity for skilled physicians and nurses, also many receive their medical training in Europe. Cuba has a population of three million. The Methodist Episcopal Church, South, has thirty-nine missionaries on the field.

Europe.—Europe, our newest mission field, may not be described as easily as the other fields, since the Church did not enter this field officially until 1922. As a whole, Europe may be considered under the dominion of Romanism. Although in Belgium and in Czecho-Slovakia there are organized Protestant movements, they have not had a large following, nor have they had a very aggressive program.

Our Church entered Europe on the basis of reconstruction or constructive relief. After ministering to the homeless and helpless through orphanages, food kitchens, and clothing, it became apparent that there was need and opportunity for a definite spiritual ministry. This need continues to grow. At the present time there is a school and

orphanage in Belgium and the beginning of a publishing house. In Czecho-Slovakia there is beginning a training school for young preachers. The primary need here is for evangelistic work, since the people are well educated. In our third field of Europe, Poland, our work has been distinctly that of relief, and the future policies cannot be safely estimated now. But at this time one of the most active institutional Churches of the entire connection of Southern Methodism is located in Poland. The outstanding need for our three fields in Europe is evangelistic workers. At present there are twenty-five missionaries in these fields.

TYPES OF WORK.

Evangelistic.—All missionary work is primarily evangelistic, or has the evangelistic motive; but the term as generally used designates the missionary who goes out as an ordained minister and who gives his time largely to preaching and personal work among the people he serves. The type of evangelistic work, of course, varies with the conditions of the field. In the better-developed fields it may be largely supervisory, such as training native pastors and such duties of supervision as the presiding elder has in the homeland. In other fields the missionary serves as the pastor of a Church, or he may have a circuit covering several hundred miles, or he may do pioneer work in opening up new stations. Always much time is

given to personal work and much to teaching and organization.

Educational.—The work of the educational missionary varies much, according to the needs of the field, and includes every known variety of teaching and all grades from the kindergarten to graduate work in a university. There is need for specialists in various lines; but every educational missionary needs a broad and thorough general training, as the worker must often fill the place in which he is needed most rather than the one for which he is best prepared. Trained kindergarten teachers are used in China, Korea, Japan, and Mexico, with the possibility of opening such work in Brazil. Grade teachers are used in all fields in either the day schools or the boarding schools for boys and girls. In Brazil and Mexico few of the so-called colleges carry work above high school, and most of them are secondary schools taking pupils from the primary grades up. Normal schools are provided for the training of teachers. Separate boarding schools are maintained for boys and girls, and the teachers usually live in the school in which they teach.

Medical.—The medical missionary has opportunity for points of contact opened to no other type of worker. In Africa and in Oriental lands sickness is believed to be the work of demons. In place of the care and attention given to the sick in Christian lands, the sufferer is regarded with terror.

The witch doctor is called or the victim driven outside the city to starve or die of neglect. Poison needles, burning the affected parts, cutting, beating, and horrible noises and ceremonies are the methods employed where the message of Christ has not gone. Poverty and ignorance of the laws of hygiene and sanitation run the death rate of non-Christian lands into appalling figures. Thus the medical missionary, with his message of healing, can find a hearing when all others fail. The patient, grateful for the healing of his body, is usually willing to be led to the way of the healing of the soul. The medical missionary should have the broadest training possible, with some special knowledge of surgery, as he will be called upon to do many things for which a specialist would be required at home. Most of the work is done in hospitals and clinics, and in several fields medical schools for the training of native doctors are conducted. The nurse finds a place of service wherever medical work is carried on. At present the Methodist Episcopal Church, South, has medical work in Africa, China, Korea, and Mexico.

Industrial.—The term “industrial missionary” is usually used to designate anyone who goes out to teach any sort of trade or industry. The importance of such work is not likely to be overestimated. The self-support of the native Church and also the self-respect and independence of the new convert are often dependent on his being

trained in some trade or industry whereby he can earn an honest livelihood. The work of the industrial missionary is so varied and the openings for such work so limited that the Mission Board should be consulted as to specific needs before any specialized training is begun.

Clerical Workers.—At present there is a limited demand for bookkeepers and stenographers on the field. Every mission station handles considerable sums of money from the homeland, and in all the schools and colleges there is much clerical work connected with the necessary correspondence, reports, and bookkeeping of the school. It is obvious that a missionary who goes to the field to do evangelistic or educational work should not find it necessary to give his time to clerical work. The opening for clerical workers is limited at present, but will doubtless offer a larger field in the future.

Whatever type of specialized worker goes out, Dr. Barton reminds us that he is first a missionary—never just a teacher or a doctor or nurse, whose duty is done when the classroom hour is over or the clinic is closed for the day. All forms of missionary service are a part of the great central purpose of establishing the kingdom of God, and every missionary is evangelist, teacher, personal worker, and friend, ready to fill in at any task or render any service which will contribute to the ongoing of the work of the kingdom.

GUIDES FOR STUDY.

Types of workers needed on foreign field:

1. The Christian Ministry (men).
 - (1) Ordained.
 - (2) Evangelistic.
2. Evangelistic workers (women).
3. Teachers (men and women). Teachers for the ordinary subjects as are found in American schools. Classes in both English and the native language.
 - (1) Missionary teachers.
 - (2) Contract teachers for a contract period of three or five years.
4. Physicians (men and women). These are needed primarily in China, Korea, and Africa. The majority of other mission fields are able to take care of their own medical needs without the need of missionary enterprise.
5. Nurses (women).
6. Dentists (men).
7. Industrial workers (men).
8. Kindergarten workers (women).
9. Clerical workers. A limited number are needed, such as bookkeepers and stenographers. These places are usually filled by workers already on the field.

REFERENCE MATERIAL.

- "The Foreign Missionary." Brown.
"Educational Missions." Barton.
"Medical Missions." Lambuth.
"The Gospel and the Plow." Higginbottom.
"The Kingdom and the Nations." North.

CHAPTER IX.

THE KIND OF MISSIONARIES NEEDED.

"TOO BUSY."

The Lord had a job for me, but I had so much to do,
I said: "You get somebody else, or wait till I get through."
I don't know how the Lord came out, but he seemed to get
along—

But I felt kind o' sneaking like—knowed I'd done God wrong.
One day I needed the Lord, needed him myself—needed
him right away—

And he never answered me at all; but I could hear him say,
Down in my accusin' heart: "Nigger, I'se got too much to do;
You get somebody else, or wait till I get through."

Now, when the Lord he have a job for me, I never tries to shirk;
I drops what I has on hand and does the good Lord's work;
And my affairs can run along, or wait till I get through.
Nobody else can do the job that God's marked out for you.

—*Paul Lawrence Dunbar.*

CHAPTER IX.

THE KIND OF MISSIONARIES NEEDED.

IN His Word, among the laws and ordinances which were given by the prophet of old as a charge to the people of Israel, we read: "Thou shalt not delay to offer the first of thy ripe fruits: the first-born of thy sons shalt thou give unto me." (Ex. xxii. 29.) Again, in Hebrews, we read: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in whole burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come to do thy will, O God." (Heb. x. 5-7.)

In no generation in the history of the world have these words had greater significance than to-day. Upon the youth of this generation, upon their faith in God, upon their unselfishness, upon their ideals, largely depends the future of the world.

Humanity is standing at the crossroads. We have gone as far as we can go on the old order. Civilization is at the breaking point. Nothing but the life of God as revealed in Jesus Christ can save the world. A new type of life is necessary if we shall take the world for Jesus Christ. The best that we have must be given if we shall type the life in non-Christian lands.

A NEW EMPHASIS.

What kind of missionaries are needed to-day? Can we not hear the voice of God speaking unto us, in our own consciousness of needs, in our apprehension of the significance of the trend of the times in which it is our privilege to live? "The first-born of thy sons shalt thou give unto me."

The call is to-day for men and women mentally, physically, spiritually fit; men and women of courage and initiative; men and women ready to dare and to do. The best that we have is none too good. It will take the highest order of manhood and womanhood to type Christian life in a non-Christian land.

There is a new emphasis in missionary service. It is not so much a question of will as of life investment; not a question of being willing to go to a non-Christian land to serve backward people, but a consciousness of life to be lived that God's purpose may be expressed and his will may be done. Life at its highest and best is to make an impact upon life in a lower level. The missionary's glorious task is to reveal the reconciling love of God in Jesus Christ and his power to save to the uttermost. There are three main points in missionary service:

PERSONALITY AND TRAINING.

If missionaries shall go forth as messengers of good tidings that in Christ all can be made new,

it is obviously of the first importance that their lives, as well as their lips, shall bear the message; that they shall exemplify in their personality that life which is rather to be caught by contagion than taught by precept.

Christian personality is needed in the mission field in teachers, in physicians and nurses, as in pastors and evangelists. The personality test is even more important than the literary and professional, however important these may be.

The missionary must bear the marks of the Christian. We do not speak in terms of the mystic, but in terms of the reality of Christian experience. The Christ of record must become the Christ of experience, else the missionary will not be an evangel of the good news, and his message will not be the life of the ages. The missionary is not a ruler, but servant, brother, friend. To him is committed the ministry of reconciliation, the message of peace and good will among men.

The missionary enterprise has a new aspect. In recent years missions as a science has developed rapidly. New doors of missionary opportunity are opening and new demands are being made upon the missionary. The field of operation is ever widening, and the draft upon the missionary's resources growing more and more exacting. For such service men and women must be trained. There is urgent need in the mission field for missionaries with high-grade technical training; there

is even greater need for adequate Biblical and theological preparation, vital, scholarly, simple, before the missionary goes to the field.

MISSIONARIES MUST TRAIN FOR GODLINESS.

“Deacons in turn are to be serious men; they are not to be talebearers or addicted to drink or pilfering; they must maintain the divine truth of the faith with a pure conscience. They too must be put on probation; after that, if they are above reproach, they can serve as deacons.” (1 Tim. iii. 8-10, Moffatt’s Translation.) Missionaries, teachers, evangelists, physicians, and nurses must know God as revealed in Jesus Christ, else they have no business in the mission field. They must know the Bible, the book in which God has revealed himself in the consciousness and lives of men of different races and under different conditions of life. They must be able to represent God, to present him to men who do not know him; they must be able to present his gospel to the minds as well as to the hearts of men. The gospel must be related to every realm of life—physical, mental, spiritual—else it is not the gospel of Jesus Christ in its completeness, and it is not the power of God unto salvation.

TRAINING OTHER TEACHERS.

Much of the work on the mission field is training men and women of the country to become teachers and evangelists and nurses.

In educational, as well as in evangelistic and medical work, the secret of expansion and of ultimate efficiency lies in developing adequate training for the men and women of the land.

The greatly increased activity of governments in regard to education raises for the whole missionary body problems which are pressing, though still to some extent undefined. Where mission schools once held the field almost without rivals, governments, with far larger resources, are developing wide schemes of educational work. To link education to life; to make it an instrument for molding character and broadening the mind; to develop activities, to meet at every point the needs of the growing boy and girl; to make everything in school subordinate to culture and character—these are the problems in the mission field no less than in the homeland.

For such work as this there is urgent need for qualified men and women. It is necessary to have both college education and teacher-training. The demand is for real teachers, with not only the wider knowledge of subjects acquired at a college or university, but with ability to convey such knowledge to others and to take a part in building aright an educational system fitted to the country of his adoption. The missionary is an empire builder. He is not an opportunist, but through the people he seeks to lay the mudsills of a Christian civilization.

EVANGELISM FUNDAMENTAL.

At the heart of all missionary work lies evangelism. Educational, medical, industrial, and social work are all agencies for evangelism, and must be charged with the Christian message. The true missionary, whatever may be the form of service, is always an evangelist. Every evangelist before going to the field should have experience in spreading the good news in his own land; he should know how to present Jesus Christ in a way to win the interest and love of those who hear him. Experience absorbed into his personality will in due time give him a message and a method which will enable him to attain his best and render his highest service.

The work of evangelism primarily pertains to the Church of the land, and to train its members for that work is the highest form of missionary service. Greater even than the privilege of being an evangelist is that of helping to train men and women of the country to work as evangelists.

With aims so lofty and far-reaching before the teacher and the evangelist, they will address themselves with hopeful patience to the period of preparation which is necessary to qualify for their work.

The same is true of physicians and nurses. No missionary has a greater need of a vital Christian experience than a physician; no missionaries need

to be able to enter sympathetically into the lives of people more than do doctors and nurses.

THE MISSIONARY A MAN OF PARTS.

The minimum preparation for any Christian worker should be a college degree in addition to the four-year high school course. This of course recognizes the exceptions that occur in unusual circumstances both as to the individual and the class of work. The Christian worker employed at home or the missionary abroad has to be a man of parts. Although he may have prepared for a special field of work, he usually has to do many things that he had not considered in his preparation. Young J. Allen remarked when he was a teacher in China that he went there as a preacher, but never dreamed that he would have to spend his time teaching trigonometry. Another missionary, to Korea, said that when he went to the field he intended to preach, but he found that he was expected to teach six days of the week and then preach on Sunday.

The average Christian is not tested in the homeland as he will be under the difficult and untried conditions of the field to which he goes. An untrained man may fail in his approach to men. Only a trained man knows how to appraise men at their right value; only a trained man will be able to articulate sympathy, understanding, and appreciation into his service.

A prepared mind is necessary to develop the poise for a man who is to be the spiritual leader. The missionary is seeking to create new ideals and often to set the standards of a civilization. When an emergency arises and he is conscious that he is unable to meet it, or if in attempting it unprepared he fails, the missionary suffers not only mentally, but it endangers his health. His preparation must enable him to be prepared for the unexpected and to be the leader that can create circumstances. If for no other reason, the missionary should be thoroughly prepared as a self-protection.

THOROUGHNESS IN PREPARATION.

Many young volunteers chafe at the restraint of the years of training. Some of them think it wasted time when the fields are described as being so needy. Others are tempted to be rather caustic in questioning why the leaders of the Church make such appealing calls for workers when they will not accept the workers—unprepared—who are willing to respond.

A typical example should be sufficient to answer this. When the Congo Mission in the Congo Belge, Africa, was opened by the Methodist Episcopal Church, South, in 1913, a man was chosen as its Superintendent who was thoroughly trained. After receiving his baccalaureate degree from one of the outstanding Church colleges, he

took his master's degree from Yale. Following this he spent four years more studying medicine, and when he was home on his first furlough he was granted a year for special study of tropical diseases. Perhaps the reader asks, "What was the good of all this preparation? Was it not wasted time when he was going to minister only to heathen and savage Africans?" But let the reader consider these comparative facts. Robert Morrison labored in China seven years for only one convert. The Church was in Brazil seventeen years when it only had seven converts, while in Africa at the end of eight years there were over three hundred converts with a long waiting list of probationers. It must be recognized that the standard of Church membership was unusually high and that this mission was settled hundreds of miles from the influence of any other mission.

The Superintendent of this mission and his trained coworkers began their work with having to create a written language from only a spoken dialect. The Superintendent, who had gone to the field intending to minister to the physical needs, might have discredited the time necessary to study sounds, to dig out conjugations, and to form declensions. But the unusual results of these trained workers are the answer. The weaker the race, the stronger must be the hand that would lift it. In our day thoroughly trained men have been able to do within ten years' time what it

took others with an inferior training a lifetime to accomplish.

The Rev. S. A. Steel, commenting on the necessity of an education, says: "When I was licensed to preach, it was two years before the situation at home would let me start to school. Then I started on my own hook, cutting railroad crossties at night to pay my way. Then I borrowed some money, and in one way and another I kept at school. But a crisis came. The bishops were calling for 'men for the West.' Leaders like Dr. John B. McFerrin and Bishop Pierce were urging young men like myself to enter the work at once. I was hanging on to my educational program by the skin of my teeth, battling with a mortified pride, clad in threadbare pants and worn-out shoes. I had about decided to join the Conference, go West, and 'grow up with the country,' as the popular phrase put it then, when it was my good fortune to meet Bishop Kavanaugh. I laid the matter before him and asked his advice, telling him that I would follow it. He asked me my age. I told him I would be twenty my next birthday. He shrugged his shoulders, his eyes twinkled, and he said with a little chuckling laugh, though just where the humor came in I could not see, for it was a prodigiously serious thing to me: 'Go to school, my young brother, and stay there till you get through. Then, if the Lord lets you live as long as he does most people, you'll

have time enough to tell it all.' I took his advice. If you are called to preach, take my advice and go to college. Let nothing dissuade you or balk your purpose. Study Latin, Greek, and mathematics, the old 'green ticket' of academic training. Lay a solid foundation for intellectual development by diligent study under the best teachers. If you are compelled to choose between a college course and a theological course, take the college course; but aim to take both, for you will need them, and then more, to be the master workman the Church needs to-day. You are to preach to educated people and will need all the equipment you can obtain to achieve success in winning men to Christ. Take Moses and Isaiah and Paul and Luther and Wesley for your models, university-trained men with a passion for knowledge on fire with the Holy Ghost."

HEALTH.

To personality and training add physical health and vigor. One of the most serious problems in the cultivation of volunteers and in the selection of candidates for missionary service is health.

It cannot be too strongly urged that every missionary should be strong and healthy. I am reminded of an address a Chinese student made at the Des Moines convention in speaking on the subject of the "Missionaries that are needed in China." Among other things she said: "Send us strong missionaries, men and women who are good

sports, men and women who are masters, and not slaves, of their bodies." The missionary has a message regarding physical health. He can by precept and example set a standard of physical health before his students.

Health is necessary for the arduous labors of a missionary at his work, and great care should be taken in the cultivation of volunteers to impress upon them the necessary care of the body and the preservation of health and vigor.

THE FINER PREPARATION.

Finally, let it be said that the work in school and college should not be hurried. Our Lord spent thirty years in preparation for a service of three years. Although technical and scholastic preparation may be complete, there is a finer preparation most essential. Fidelity to and diligence in the work of the various Church organizations and the making Christian use of every human contact gives poise to character and develops power which will be the final measure of one's success. Such preparation cannot be supplanted by other activities.

GUIDES FOR STUDY.

"A Call to Serve is a Call to Prepare."

1. Attend good high school and college.
 - (1) No short cuts for missionaries.
 - (2) Take regular courses as other professional students.

- (3) Study Latin (basis of Romance languages).
- (4) Thorough work in sciences and mathematics.
- (5) Attend high school at *home*; why go *off* to school?
2. Well-rounded preparation.
 - (1) Enter into spirit of college life.
 - (2) Christian activities in college.
 - (3) Avoid ascetic life.
 - (4) College athletics.
3. No specialization until college degree is secured.
 - (1) Specialize under advice of Board of Missions for particular work and field.
 - (2) Regular college work at established schools rather than uncertain schools or "Bible Schools."
4. Make preparation along general lines.
 - (1) If a changed course is necessary, the student is not confused.
 - (2) General preparation permits later a more intensive specialized preparation.
 - (3) The missionary has a many-sided life.
 - (4) Preparation for the unexpected gives physical poise and protection to the missionary.
5. Study "Mission Study" courses and missionary themes.
 - (1) Elect courses in college that give historical and missionary background.
 - (2) Read missionary books during leisure and vacation.
 - (3) Assist in the mission study groups of local Church.
 - (4) Read missionary magazines.
 - (5) Seek to hear and converse with returned missionaries and missionary leaders.
 - (6) From secular press study world conditions.
6. Activity in the local Church.
 - (1) Membership in the several Church societies is as essential preparation as the classroom.
 - (2) Service on the mission field continues activity of local Church.
 - (3) Missionary service is not necessarily in the future, but a part of daily service.
 - (4) Study the place and organization of the local Church;

a knowledge of the theory is good, but absolutely essential to have a working experience of work of the Church.

“Ninety per cent of Christ’s earthly life was spent in preparation for three years’ service.”

REFERENCE MATERIAL.

“Call, Preparation, and Qualification of Missionary Candidates.”

CHAPTER X.
THE PERSONAL EQUATION.

" . . . Never was it his design
Who placed me here, that I should live in ease
Or drink at pleasure's fountain.

Henceforth then

It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, God fit me for mine work;
God make me holy, and my spirit nerve
For the stern hour of strife."

—*Nathan Brown.*

CHAPTER X.

THE PERSONAL EQUATION.

No world need can be properly interpreted outside of personality. The final factor in determining your place of service will in all probability be a personal one. Your success or failure will largely depend upon the personal elements of your character rather than upon any extraneous circumstances.

We know little of abstract truth save as it is interpreted to us in the personalities of men. A young convert from Catholicism in Cuba was being roundly criticized by his former companions for becoming a Protestant. They were getting the better of him in the argument—because the appeal of the Romish Church deals with a visual form of worship and religion—when unexpectedly his missionary friend passed by on the opposite side of the street. Instantly he replied: "I cannot answer your arguments, but yonder goes Jesus Christ."

The Church of our fathers, the Church of the Bride of the Lamb, lives not in an abstract conception, but lives in our understanding of the personalities of men. And only too often we have had distorted conceptions of the Church and the kingdom of God by our limited view of particular

personalities. The various Protestant denominations have grown up not so much from theological vagaries, as they have developed outstanding personalities. Name almost any denomination, or even any modern sect, and almost instantly you can name the leader that characterized its particular movement. Who thinks of Methodism apart from Wesley, or Mormonism without Brigham Young, or Christian Science outside of Mary Baker Eddy?

When you are approached by a salesman seeking to interest you in a new enterprise, he usually begins by telling you the name of a certain well-known individual at the head of it or some one connected with the enterprise in whom you have confidence. In short, some one's personality will sell the proposition to you if you are interested.

COMMON SENSE.

There seems to be a magic charm to the word "missionary." Some would think of him as some pious individual unfamiliar with human temptations or some angelic spirit to be idolized. Or again he is thought of in a sense of romance or adventure whose chief business is to see the world and to entertain his friends with the tales of his exploits and adventure. But not so with the real missionary.

If there are any different brands of common sense, the missionary needs the best. The tasks

to which he will be assigned are not ordinary, and no man of fanatical or fanciful ideas of saving the world should be considered. If a volunteer is recognized as having his "pet" interpretation of human needs, or is a universal crank, let him be discouraged from seeking employed service in the Church or the life of a missionary.

Senator W. R. (Sawney) Webb, the famous educator of Tennessee, rightly insists that reading is the fundamental thing in education. Regarding need for common sense, he has been heard to remark: "I had rather a boy would say 'I seen' and see something, than to say 'I saw' and not see anything."

PERSEVERANCE.

It has been said that nineteen is the average age of those choosing the Christian ministry as a life career, but more recent observations show that young people are responding now at the average age of seventeen. Undoubtedly many who respond at this age do so without adequate knowledge of their step, but it cannot be said of them that "they are too young to know what they are doing." The average young man or woman of this age living in our present day of enlightenment knows enough to look to the future purposely, if he ever will know. It is not probable that the responsibilities and the doubts of maturing judgment will incline him the more readily to

choose the place of hardship and heroism. But youth at this age without mature judgment must be encouraged to persevere.

At no time should the volunteer consider that his field or class of work is definitely settled upon until he is finishing his college work or is in graduate or professional training. Nevertheless this does not preclude him from looking purposefully and joyously to the future, planning in a definite way that his life will fill the largest place commensurate with his ability. At the same time he is seeking all possible information along the lines for which he considers himself best fitted.

He was a young college graduate and wanted a strong university where he could get his graduate training and study theology. Upon the advice of a wise friend, his teacher, he chose an Eastern college. Presently the teacher received a very disconcerted letter in which the young man expressed his intention of returning home, because he felt himself unable to stand against the radical teachings which were contrary to his belief. His friend, the teacher, laconically replied: "If you can't stand it, then don't come home." This young man is to-day one of the leading educators in the South.

ONE PURPOSE.

As the volunteer continues to prepare, many lines of activity will appear to him to deflect

him from his original purpose. The danger of these alluring propositions are that they are meritorious, and the merit will appeal to him as something "just as good." He will be the more easily influenced because he may be living in a different atmosphere from that in which he realized his first conviction and chose to prepare for definite Christian work. If there is one outstanding quality which the Christian worker needs during his training as well as later, it is to be a man of one purpose: "Be no more children, tossed to and fro, and carried about with every wind of doctrine." (Eph. iv. 14.)

WORKING WITH OTHERS.

Steadiness of purpose does not suggest that one needs a stubborn disposition. Many a well-trained man has failed at this point. He had technical skill, he had a ready perception and good judgment, but everybody had to do things his way or not at all. Others might have as good or better judgments, but if they did not agree with his they were not considered. This meant that the supposedly united program was under the dominion of one mind. It stultified the efforts and ambition of all others. It soon meant a gradual desuetude and dissatisfaction among the people served. He had made a failure, not because of lack of training—and I

would not say he was not a Christian—but he had not learned to team with others.

The spirit of compromise is the outstanding element when more than one individual is involved. This does not mean that ideals or principles are to be jeopardized. But who knows that his opinion is the final one? Perhaps a coworker may have the same conviction about his idea. The Christian worker may profitably examine himself to know if he is able to work harmoniously with the members of his own family as well as other people.

FINANCIAL RESPONSIBILITY.

The volunteer should not plan to enter Christian work if he has heavy financial responsibilities, and certainly should he hesitate going to a foreign field. The Christian workers at home and on the foreign field are paid not according to what they earn or deserve, but a salary to meet their needs, that they may live comfortably. The salary will vary according to the field and the rates of exchange and the size of family.

If the volunteer has incurred debts while in college, these should be met before undertaking his work. In some cases a friend or some organization is glad to assume this burden in order that the worker may undertake his work earlier. The reason for this should be understood clearly, since the Christian worker has usually multiplied

duties, and the farther away from home he is the more responsibility will be placed upon him. His physical endurance is always taxed. His unpaid debts will lay heavily upon an already tired mind. It is not unusual for a worker to break down physically for this one reason.

SHALL THE MISSIONARY MARRY?

We must not get away from thinking that the Christian worker is a very normal human being. If there is any difference, he has to make a greater effort to live a normal life. The Christian home has a message all its own. On many of the mission fields the home of the missionary creates standards and ideals impossible to be created otherwise. In Africa, where there is no word for "truth," "virtue," "mother," "home," etc., the place of a Christian home is easily understood. But this does not mean that every missionary must marry. There are many places at home and on the foreign field where a single missionary, either man or woman, can serve better.

Many interesting romances are woven around the lives of missionaries, giving evidence of their humanity. But the wife of a prospective missionary need not expect to pass just because she is a missionary's wife. She will be expected to pass an equally rigid physical examination, although it will not be necessary for her to meet the same educational qualifications.

The fiancée should remember that, although it may not be absolutely required, she should have an equally thorough education and training as though she were going to the field alone. She also must be in happy accord with all his plans. Many a Christian worker has failed because his companion could not adapt herself or could not share his zeal for service.

TOO YOUNG.

Yes! She's too young to plan for a missionary, but not too young to go with the boys or to plan to marry. O yes! She's too young to know what her mind is regarding its purposes for Christian service, but she is to be a debutante next spring, and she is expected to have a considerable degree of literary training as well as some proficiency in some of the fine arts, to say nothing of her ability to know and be known in society.

He is not too young to be planning his business career or learning his father's business. He is not too young to know right from wrong and to have definite convictions along commercial lines. But he is entirely too young to be considering China as the place of greatest need for his life's investment.

We take the risk of repeating to say that in no sense must it be insisted that the young volunteer should know definitely his future career, but his

soul should be open, purposely choosing the largest field of service in which his life can be invested.

Miss Lillian Nichols, a missionary to Korea for about fifteen years, insists that when she was a little girl of seven years of age she felt impressed that God wanted her as a missionary. This impression never left her. If God chooses to reveal at an early age, in a supernatural way or through what we would consider natural means, let God be praised that his will is accomplished.

OBJECTION OF PARENTS.

There are tender relations of the home that no treatment in a didactic way would suffice. Besides, who from the outside can rightly estimate those sacred ties and sentiments and safely risk an opinion that should be a safe guide for every situation? However interested the volunteer may be in his chosen field of work, he can never disregard the obligations of his home or fail to listen to the entreaty of parents. There is no conflict in the will of God, and he has purposeful plans that lead to all happiness for the obedient soul.

But are there not situations where certain fundamental principles prevail, where a parent has failed to rightly appreciate or understand the hand of God in calling his son or daughter? We believe there is; Christ seemed to recognize such

situations on more than one occasion. We read: "When my father and my mother forsake me, then the Lord will take me up." (Ps. xxvii. 10.) Further we read: "And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matt. x. 36-39.) The context of this passage adds even greater light.

When a parent or guardian does not appear reasonable, and the volunteer is persuaded in his heart what he should do, let him pursue his course in the best way possible, but seeking to avoid all acts or discussion that lead to contention. If the volunteer has before him several years of preparation, let him pursue his course, realizing that such preparation is needed regardless of the sphere of life in which he may serve. Time settles many questions that argument and reason cannot.

She was a young volunteer in Missouri. When her plans were unfolded to her parents, they bitterly opposed them. She was the only child. They looked forward to her companionship in their declining years. They were well supplied financially, but naturally longed for her companionship. She continued her college course, knowing that

she needed a college education regardless of her career; but avoided discussing her plans, since it would be a ground of unpleasant conversation.

Finishing college, she notified them of her intention to go to Scarritt Bible and Training School. They realized her purpose was fixed. They tried all arts to dissuade her. They promised her anything their money could reasonably buy. They were Christian people and told her that they would make every sacrifice for her to serve in the home field, where there was so much to be done, if she would only give up her ideas of going to the foreign field.

She had prayerfully and tearfully sought at length to know God's will, and she was persuaded that she must prepare for the foreign field. She saw no reasonable ground why she should remain at home.

They saw that it was useless to persuade her further. But without yielding they felt forced to say: "You are of age. Therefore you can do as you please, but in the course you are choosing you have the consent of neither your father nor mother."

She finished her two years' special preparation at Scarritt and sailed for China. But before leaving home they let her know that she was going still without their approval or consent.

The question was a silent and painful one during the years of her absence. But God was choosing

his own way of working in both of their hearts. When she returned home on her first furlough, she was sitting in an adjoining room one evening while her mother was entertaining a friend. In the course of conversation the friend inquired, "Is Miss —— going back to China?" Our missionary's ears were all atune to hear mother's reply as she said: "Of course she is! Her father and I would not have her anywhere else."

UNDERSTANDING THE DECLARATION CARD.

There is often a diffidence or reservation in committing oneself to signing a card. It is right and proper that care should be exercised, and certainly no card should be signed until it has been explained or is reasonably understood. The principle involved in the signing of a card is not a *committal*, but is the declaration of a *purpose*, around which purpose the volunteer will seek to direct his preparation and activities.

A young woman in a Western State came to the altar in response to a proposition by her pastor for volunteers for Christian service. She was a splendid young woman, but she made the mistake of expecting God at that moment to reveal to her the line of work and the specific field geographically where she would serve. After briefly questioning her, he announced to the congregation the field and the line of work where she could serve, as he

did also for those of others who had responded with her.

The visiting connectional representative asked permission to meet these volunteers at the close of the service for consultation and advice. With tears of distress one of the volunteers raised the inquiry if she had done right in responding when she wasn't sure she should go to —— field. But a bright light took the place of the tears when she was informed that it was not necessary for God in a supernatural way to reveal to her the field or the class of her future service; and that in all probability she could not know until through her preparation and acquaintance with world problems God would thus choose finally to direct her. But she had honestly responded believing that she ought to prepare for some definite Christian work, although she could not yet know what it was, and was prepared to sign the declaration card.

The statement of the declaration card is: "Trusting in the Lord Jesus Christ, acknowledging his claim upon my life, and recognizing the need of the world, I hereby declare my purpose to devote my life to Christian service under the direction of the Church for—Foreign Missions—Home Missions—The Ministry—or ——."

The explanation on the back of the card reads as follows: "Through the Holy Spirit you have been impressed by the needs of the world. You believe that your life invested in his service could

meet some of those needs and that you can best fulfill God's will for your life by thus devoting it to Christian service. Confronted by this challenge, you are considering signing this card as a declaration of your purpose. Signing the card must not be considered as pledging yourself to any specific line of work. Yet your declaration signifies more than a willingness and more than a consideration to serve anywhere, as high a motive as this may be. Signing the card is a declaration of your purpose that in the light of the needs of the world you will make Christian work (for full-time service) your life's career. Nevertheless, thus signifying your purpose does not prevent your making any change which subsequently you may become persuaded is God's will. 'I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.' " (Isa. vi. 8.)

CHALLENGE OF THE HEROIC.

Has the age of heroism passed? Do tasks that are difficult and impossible to the ordinary thinking man no longer appeal to the youth of America? The life of the missionary is not circumscribed by the many physical limitations that characterized the efforts of the pioneer missionaries. It no longer takes a three or six months' journey fraught with dangers of the sea and more dangerous men to reach the average

mission field. Almost all mission stations can now be reached within two weeks' traveling time.

The majority of new missionaries find homes already built for them. There are church or school buildings awaiting their coming. Rather than a hostile attitude, they will be greeted with homelike congregations or pupils eager to hear their message.

If this appears easy—and it is easy compared with the privations of the earlier missionaries—let not the volunteer think but that there is yet a challenge enough to his heroism. He has not considered the difficulty of language study and the readjustment he must make to new customs, however civilized his new people may be. He cannot understand without experience the feeling of lonesomeness which will come in time. The novelty will wear off in time. He does not know how much his relatives and friends meant to him until he is separated from them. He thinks he is full grounded in his faith and theistic belief, but he has not yet felt the shock of heathenism that will come over him with a sense of the immensity of the task ahead of him.

Yes, there is need yet for heroes, if there are men enough.

A MISSIONARY NOW.

You are planning to be a missionary. But when? You are dreaming bright dreams of the

future. But has it occurred to you that if you are ever to be a missionary you are one now?

The kind of work you will do subsequently either at home or on the foreign field will be the kind of work that you see done in Church and school here. If you are not familiar with it here, where you are well acquainted and people are inclined to have patience with your efforts, it is hardly probable that you will learn any easier where the conditions are adverse.

A thousand-mile ride across the ocean does not make a missionary, nor a clerical coat a preacher. You will carry to the field the same kind of attitude and interest in Christian work which you now possess. You will serve then and there as you do now.

You will be the same kind of Christian then as now. Do you yearn to tell others the Christ story? You need not wait for a future date or a more convenient time. There are opportunities all about you. It is easier to win an American to know Christ than a heathen Chinese. If you are interested, get busy.

THE DEAD LINE.

The age limit is an apparition to some, but should be practically considered by all. The age of thirty to thirty-five represents the dead line. After that age the psychologists tell us that we do not readily learn new ideas; it is

difficult to adapt ourselves to new surroundings and different customs; also our matured judgment is cautious where one of more daring faith would achieve greater success. It must also be recognized that after thirty it is difficult to learn a new language, especially the Oriental languages. The tongue cannot articulate new and unaccustomed sounds.

Must the volunteer be discouraged and give up because age has overtaken him? Some volunteers very honestly did not have an opportunity to know the opportunities to serve until their ages were advanced; and though they had opportunity and inclination to finish their preparation, they could not meet the age requirements of the Boards. But there is a service for every honestly seeking volunteer. Should anyone think that God's interest is only on the foreign field?

Almost every worker who returns to America from abroad is impressed with the thought that *something must be done to make America Christian if we would save the world*. The requirements for service at home are more elastic in both preparation and age requirements. This is for very obvious reasons, since the worker will be in the same atmosphere in which he was raised. He is acquainted with the same customs and speaking the same language. Furthermore, he is able to continue an amount of preparation on the side, to say nothing of his advantage in learning from the

literature which he is constantly reading in his own language, which he would not be able to do if he were on the foreign field.

If a volunteer really means business and cannot be accepted for service on the foreign field, he has no time to grouch. Let him open his eyes to the scores of opportunities in the home fields waiting for workers. Or even if he cannot be accepted at all for service under the Church, he is not cut off from serving. Many Christian business men are doing yeomen's service by consecrating the proceeds of their business to the work of the kingdom as well as using every opportunity in the local Church where laymen can be used.

GUIDES FOR STUDY.

"No world need can be properly interpreted outside of personality."

1. Personality is the selling force of human activities. The kingdom is known by its human agents.

2. God does not need cranks. The Church needs as much common sense as does business affairs.

3. The Christian worker must be grounded in a knowledge of the truth and be steadfast in the pursuit of his convictions.

4. To work with others and to yield graciously is a gift. Leadership depends upon one's adaptability so that others will follow with confidence.

5. The Christian worker has great physical pressure, especially the missionary:

(1) Difficulties of language.

(2) Separation from home and acquaintances.

(3) Loneliness and isolation.

(4) The shock of heathenism.

6. Shall the missionary marry? Of all persons the missionary should be most normal in all his relations.

7. Is there an age limit? At what age should a youth volunteer? Is there an age limit in accepting missionary candidates? Is it any different for service at home and that abroad?

8. How should a volunteer meet the objection of parents to a divinely impressed call for service?

9. What is involved in a declaration for service? Is a commitment expected to specify class or field of work? or is it only a registration of a willingness or desire to serve?

10. The challenge to the heroic:

(1) Going to the field is not an experiment.

(2) It is not a romance for adventure or pleasure.

(3) The missionary seeks to analyze world needs and to give to them the impact of his life. This cannot be done in a day.

(4) He must enter into the political, economic, and religious problems of the people he serves.

(5) He becomes a part of the people and country where he serves.

11. The missionary's service begins now:

(1) Begin now to do the thing you plan to do.

(2) Your service is to win men to a knowledge of God, whatever work you may do.

(3) Are you a personal worker? Are you learning how?

(4) It is easier to win an American than a Chinese. If you cannot succeed *here*, what do you expect to do *there*?

REFERENCE MATERIAL.

"The Foreign Missionary." Brown.

"How and Why of Foreign Missions." Brown.

CHAPTER XI.
THE THREE "C'S."

12

UNDER AN EASTERN SKY.

“Under an Eastern sky,
Amid the rabble’s cry,
A man went forth to die
For me.

Thorn-crowned his head,
Blood-stained his tread,
Cross-laden he sped
For me.

Death triumphs last, thought they—
Demons rejoiced with glee—
In sepulchral gloom he lay
For me.

Earth trembles; a shout, ‘He lives!’
Herald words to all believers,
To speed the news he leaves
For me.

Hungry and sad, alone
Earth mourns; its hope undone,
His plan complete waits long
For me.”

CHAPTER XI.

THE THREE C'S.

ENDANGERED POPULARITY.

THE present age of thought is attaching large importance to the place of religious instruction. A large number of works are being constantly written on the subject of religion, from Biblical exegesis to scholarly pronouncements on ethical standards. It is quite common—indeed, it is almost rare otherwise—for a public speaker on almost any occasion to pay his respects to religion if not positively to advocate it. Religion is now popular. Cultured society demands a certain quality of religion. A man is not considered as representative of the best society unless he has some Church affiliation. Almost any man when questioned about his Church relations will answer shamefacedly if he is not a member, or he will indicate the Church which his family attends. Or, if questioned about his personal relation as a Christian, he will express his respect for Christianity and indicate his conviction that he “should be better.”

But this popularity of religion has elements of danger. As long as there is necessity to contend for the preservation of the faith there will be no lack of defenders, and no danger but there will be

an adequate understanding of the cost of the cross. But in the days of popularity our interest is deflected by countless attractions that lead away from the fundamentals. We are compromised, not by an outbroken attack on our faith, but by insidious deviations which temptingly appear as necessary exigencies.

PRIMACY OF EXPERIENCE.

The fundamental subjects of a grammar school education are still the "three R's"—"Reading, 'Riting, and 'Rithmetic." Their primary place in education is well recognized as a *sine qua non* of a trained generation. But there are certain fundamentals in the experience of the average youth which we would designate as the "three C's" of experience: (1) Conversion, (2) Consecration, (3) Choice of a career.

Our casual interpretation of various needs for education lead us to interpret the processes of religion as the same processes of education. Indeed we would not place religion outside of the realm nor below that of the intellectual, but we would seek to emphasize that it is this and more. Conscious of the larger program for the activities of the Church, we are coining many terms in the effort to define our position. It may be because we are in a period of transition or because of a lack of group consciousness that there is much independent definition of terms, but we must recognize

the limitation of words and the tendency to limit our thinking to restricted ideas bound up in the original ideas of our pet phrases. Definition is not the essential thing, but experience. A blind man may contend that it is nighttime, another with good eyesight may contend with equal conviction that it is daytime. Regardless of how the point may be proved, each will interpret the world differently and according to the circumstances of his peculiar capacity.

Some one inquires if there are not some important principles on which there is universal agreement among Christians which must be considered as primary. Surely there are; and in the matter of experience of the average young Christian these three steps are observed. Nevertheless it must be considered that this is not a theological discussion nor an effort to define such experiences as regeneration, justification, or sanctification.

CONVERSION.

Literally we think of it as a "turning back"; or, according to accepted definition, "the spiritual change by which the soul is turned to God from spiritual indifference or gross forms of sin." It is well defined in, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). Paul also recognizes the atoning mercy that makes it possible, as he says: "For by

grace are ye saved through faith; and that not of yourselves, it is the gift of God." (Eph. ii. 8.)

"Is this a fundamental process in the matter of life service?" one may inquire. There are many who would seek to define away this first step of Christian experience: but let us not be misled. "Except a man be born again [from above], he cannot see the kingdom of God." (John iii. 3.) This is not a dogmatic utterance, but an expression of experience and an interpretation of the means of escape from the bondage of sin.

Perhaps one says that his experience does not coincide with any of which he has ever heard, and he doubts his conversion. Why should he be so concerned? Are the individual habits of any two people ever alike in every particular? Shall we not consider spiritual things with the same degree of common sense? But there are evidences by which one may be assured of his relation with God, and in the five chapters of John's first letter there are no less than thirty expressions by which the believer may *know* that he is saved. Still it must not be thought that these are all the evidences of even one inspired writer, for to the Christian there will be multiplied evidences as truly divine as are the certitudes of faith of the beloved Apostle.

It was a class in Latin. The teacher had been explaining the derivation of words and the meaning of "*verto*." In answer to a question concerning the meaning of "*conversion*," a young woman,

who was known to have unusual spiritual power with God, replied that she could not name the time of her conversion or remember when she did not want to do the things that were expected of a Christian. But no one doubted that she was a Christian.

He was an upper classman in college. He had gone through several years of doubting, seeking truth and determining to live according to proper ethical standards, yet questioning his ability and the necessity of accepting Christ as his Saviour. But one evening in the quiet of a classmate's room, without any sense of emotion or feeling, he resolved that, so far as he knew, he would do everything required of a Christian, and thus accept Christ as his Saviour. No one ever after questioned him as a sincere Christian.

He was an aged man, a teacher of the prosaic subject of college mathematics. Recalling the time of his conversion, he repeated his experience in a testimony meeting. As a lad on the farm he sought God, expecting to find him through some cataclysmic process or through the abundance of some ecstatic emotion. But he couldn't seem to find him. Finally, kneeling in a fence corner, he committed himself to God, pledging to him his fullest allegiance. There was no conscious change within or any different feeling. But as he told it there was soon a gradual change of feeling. He often rose early in the morning to begin the day's

work when the stars were shining as brightly as when he retired. Yet he knew it was early morning because of his trustworthy timepiece; still he could not see the sun as full evidence of day. But presently a gray dawn appeared in the east—still there was no sun. Later it became light enough to see all objects about him clearly—yet there was no sun in evidence. Presently the sun did appear in all his flaming glory, confirming his conscious belief that it was day and that the sun would appear. So in his Christian experience feeling came at the proper time but as an afterthought to his acceptance of Christ by faith.

These three illustrations present characteristic types—each different, but according to true experience and individual interpretation. God must not be limited in his working to our particular experience. Nevertheless in each case presented it should be recognized that there came a moment, whether he could name the time or not, when he of his own volition chose the things of God for himself. This is paramount in Christian experience.

CONSECRATION.

To recognize its accepted and primary definition, we find it is "to make sacred." After conversion the normal desire of a quickened conscience is to serve. Of the ten lepers who came to Christ, only one returned to praise him for

healing; his doubt of the sincerity of the other nine is clearly implied. (Luke xvii. 12-19.) His charge to the cleansed Gadarene demoniac was to go back to his own people when he sought to follow Jesus. (Luke viii. 38, 39.)

The consecration of life, personality, influence, capacity, and property is an elemental step of the Christian. Even those not Christian recognize its place in their efforts often to purchase the Christian's inheritance by activity rather than by soul surrender. The deeper the experience and capacity of the young Christian the more meaningful will be the desire for a fully consecrated life and the larger the field of consecrated activities that will appear to him.

The Master, in healing a blind man at Bethsaida, gives opportunity for what some designate as the "second touch." (Mark viii. 24, 25.) At any rate the healed man first saw men walking as trees, but after the second touch he saw men clearly. Perhaps some would wish to call this sanctification and inquire if it is the purpose to emphasize the Wesleyan doctrine of sanctification. Still another may be certain that this Scripture is intended to teach a second blessing. Be that as it may, let us keep to the main point. (The author believes in the Wesleyan doctrine of sanctification and has experienced not only a second blessing, but a thousand, and expects to be the recipient of hundreds more.)

Underlying, as well as definitely expressed throughout both Old and New Testaments, is the principle of whole-hearted service and consecration. "Ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. xxix. 13.) Again observe: "Thou shalt love the Lord thy God with *all* . . ." (Matt. xxii. 37.) In the same strain God's indignation is expressed at a halfway service: "I know thy works. . . . Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." (Rev. iii. 15-17.)

To the Christian only is the just claim for happiness. The consecrated life only knows the freedom from fear: "Perfect love casteth out fear." (John iv. 18.) Not only is it a claim, but it is a bulwark of experience: "The joy of the Lord is your strength." (Neh. viii. 10.) A young woman who had not let Christ into her life was attending a young people's conference of Christian workers. Wondering at their happy life, she remarked that she had never seen people so happy. She could not understand how at one hour they appeared deeply pious and at another hour they were filled with merriment and laughter. She could not understand their calmness and self-possession. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isa. xxvi. 3.)

A young woman, recently testifying to the

results of her consecration, said: "It is the first time in my life that I have been really happy." Another testifying said that she had been nervous and had never been really satisfied with doing any one thing or staying long at one place, even staying at home was monotonous. But after her consecration she was self-possessed and for the first time was happily satisfied to stay at home. These are some of the personal results of a consecrated life.

The keynote of consecration is *obedience*.

CHOICE OF A CAREER.

The fundamentals involved in the choice of a career have been presented in the first four chapters. Nevertheless some one who is carefully studying this subject will question if this order of experience is the same in every life. By no means is it the same; it is as varied as human experience, which is the final test. But we believe that the average of experience will follow this order; and we must recognize that eighty-five per cent of conversions occur before the individuals are twenty-five years of age. This likewise brings us to face the pragmatic fact that intellectual processes are largely determined by one's age and thus a choice of a career is usually made before one is twenty years old.

A young college student had been seriously facing his life in its relation to God. At a Method-

ist altar he rose to his feet giving testimony to his salvation; and in his testimony he said that he was now entirely happy because he was willing to go as a missionary to the foreign field. A young business man was deeply convicted, and many of his friends sought in vain to bring him to some point of understanding and decision for Christ. Finally, after weeks and months of stubborn rebellion, he yielded, saying that all the time he had been fighting the call to preach. An elderly lady arose from the altar shouting happily, fully conscious of her acceptance with God. In her experience she had fully realized a justified and sanctified hope in God. In the case of the two young men their conversion, consecration, and choice of a career were coincident.

We all agree that "we see ourselves only by reflection." So no age can rightly judge itself. We are in constant change. Heraclitus said, "Nothing is permanent save change," which he deduced from his famous formula "*πάντα ρεῖ*" (*Everything is in flux*). He was not far wrong when in his obsession he said to a pupil: "You cannot step into the same river twice." We hope we shall always change; and there is danger, not in change, but in our failure to adjust ourselves to the normal relationships which God has created and is still creating. In the ever-increasing changes faith in the fundamental principles of life and

experience need be unshaken. And our glorying is not in the deeds of man nor his achievements.

"Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that through all time abide.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

GUIDES FOR STUDY.

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isa. lv. 8.)

1. In the popularity of religion there is danger of losing a consciousness of sin; and of compromising our fundamental convictions.

2. Regardless of our theories or of our changeable feelings, we must diligently seek to find the truth and to have a generous appreciation of other people's opinion, although they may differ from us.

3. The primacy of Christian experience must be recognized. "Try the spirits whether they are of God." (1 John iv. 1.)

4. No process may be recognized in place of regeneration; nevertheless as to the method by which it is effected, God is honored in whatever way he chooses to work.

5. Growth in Christian life must be expected of every believer. "Laying aside . . . desire . . . that ye may grow." (1 Pet. ii. 1, 2.) "Grow in grace, and in the knowledge of our Lord." (2 Pet. iii. 18.)

6. In the development of the Christian there comes a desire to serve and to make a dedication and offering to the Lord.

7. It is not difficult for God to speak to one who is obedient.

8. Our final places of service are often very different from those we first planned.

"Choose you this day whom ye will serve." (Josh. xxiv. 15.)

REFERENCE MATERIAL.

"The Ideal Life." Drummond.

"A Challenge to Life Service." Harris-Robbins.

CHAPTER XII.

HOW GOD HAS CALLED MEN; OR, CAN I KNOW
THAT I AM "CALLED"?

“What was his name? I do not know his name;
I only know he heard God’s voice and came,
Brought all he loved across the sea,
To live and work for God and me;
Felled the ungracious oak,
Dragged from the soil
With torrid toil
Thrice gnarled roots and stubborn rock,
With plenty piled the haggard mountainside,
And at the end, without memorial, died;
No blaring trumpet sounded out his fame;
He lived, he died; I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his moldering bones.
Only a cheerful city stands,
Built by his hardened hands,
Only ten thousand homes,
Where every day
The cheerful play
Of love and hope and courage comes.
These are his monument and these alone;
There is no form of bronze and no memorial stone.”

CHAPTER XII.

HOW GOD HAS CALLED MEN; OR CAN I KNOW THAT I AM CALLED?

SOME would give to this question a categorical answer and think the question settled. Many young people respond to an impulse to serve, taking as an absolute ground of their conviction perhaps only a feeling or an intense desire or the appreciation of another's interest or simply following the crowd or the convincing appeal of some worker abroad. There are those who would cling tenaciously to the supernatural element as the *sine qua non* of God's approach to the soul. Can we banish any theory which we may have had, or any prejudicial aspect, in order to face some of the ways by which God chooses to lead men into the larger service?

Our train had been toiling up a heavy grade; now winding around a sharp curve, now overhanging a precipitous cliff, now darting through a smoky tunnel, when presently we began to gather speed and realized that we had crossed the divide. It was the Great Divide of the Rocky Mountains. A little mountain stream flowed beside the railroad track, but in the opposite direction of a stream we had been following on the other side of the mountains. We were told that at the crest of the divide there was a spring whose

waters could be made to flow either east or west, as one might make a little obstruction at the spring, so that the waters in one instance would finally make their way to the Pacific or in the other through the Mississippi to the Gulf of Mexico. God does not intend that any life shall be left to the mere determination of chance circumstances; but no life is certain of its direction without a careful choice of its career in full consideration of all human influences through which God chooses to work.

SCRIPTURAL TYPES.

Abraham was called from the country of the Chaldeans to a type of service which we cannot compare to present-day forms of service. At that time there were no priests or preachers or missionaries or organized forms of Church work. But the outstanding thing with Abraham is that he obeyed and followed the highest impulse to serve. (See Scripture references at the close of the chapter.)

Moses was raised and trained under the atmosphere of persecution. Although legally he had the right to expect favors at Pharaoh's court, he chose the uncertain life of seeking freedom for his people. But how was he called? Certainly no one else ever had a similar experience! But he knew that God was in the burning bush, and that was sufficient. And God did not fail to make plain to

him what he wanted him to do. A further element in Moses's call must be recognized: the solicitous interest which his mother and sister, Miriam, had in his early training.

Samuel presents the most ideal situation for the response of a young Christian. Prayed for and dedicated before his birth, we find him at twelve years of age under the atmosphere of a Christian home and training under Eli at the temple. His heart was there prepared for God, and it was not difficult for Eli to be able to interpret for the lad the work of God in his heart. These two distinct influences must be realized in Samuel's understanding his call: (1) The consecration and training of his Christian home, and (2) the guidance of the Christian priest.

Elisha has a parallel in the method which Christ seemed to use in choosing his disciples. Elijah, the faithful man of God, was divinely led to cast his mantle upon Elisha. Shall we not designate this as an *intercessory call*? This was the accepted method of early Methodism in leading out young preachers, and even in the more recent years of our Church. It was not at all uncommon for the pastor to ask for license to exhort for a young man whom he felt the Lord wanted to preach. That this plan was used of God is evident in the career of McKendree, as he was not only thus inaugurated into the ministry, but was thus taken into the Conference and appointed to his first

work upon the nomination of his presiding elder without McKendree having been consulted.

It is not a far guess to picture the circumstances about the background of the life of Amos, although little is said of his original life save that he "was among the herdmen of Tekoa." He had a vision of things "concerning Israel in the days of Uzziah king of Judah." (Amos i. 1.) We recognize that (1) he was in humble surroundings, (2) he recognized a place of Christian leadership which God was revealing to him, and (3) he obediently responded, although against bitter opposition.

Isaiah, as he ministered in the temple, was conscious of the divine eminence of God. He was borne down by a sense of world responsibility; at the same time he was conscious of his own helplessness and inefficiency. But with the sense of the world need there was the challenge, "Whom shall I send, and who will go for us?" To which his truly consecrated soul could only answer: "Here am I; send me." (Isa. vi. 8.) He had no similar call recorded by which he might recognize God, but he no less knew that it was God leading him, and in his later writing there is evidenced a spirit of assurance as is found in but few other writers.

Jeremiah was overwhelmed by his inability to serve, saying: "Ah, Lord God! behold, I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command

thee thou shalt speak." (Jer. i. 6, 7.) He obeyed, and became the defender of the faith even to the point of often hazarding his life.

PAUL'S ASSURANCE.

The most often quoted experience is that of St. Paul. There is no other experience like his. And there is also no other character whose previous life showed the same type of activity and zeal in its relation to the Church. It should be observed that St. Paul was not only converted in a cataclysmic way, but also his call to service was revealed to him simultaneously with his conversion. In this respect also must he be observed as differing from a majority of the experiences of others.

But does Paul ever doubt that it was any influence other than God that had led him into service? Or, because his experience was different from others, that his was not a genuine call of God? Listen to his own words as he begins many of his epistles, "called to be an apostle, separated unto the gospel of God" (Romans i. 1); also "an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead" (Gal. i. 1).

A "SEPARATED SERVICE."

Some one raises the question, Why should not greater emphasis be placed on all the vocations rather than to place so much importance on the

work of the minister or the missionary? If this is your feeling, you have missed the intended message of this book. Surely we recognize that all the vocations and business activities in lawful pursuit are intended of God and are a part of his plan for human achievement. The power to get wealth is a gift of God; and it requires the coin of the nation and commonplace service to make possible the work of the preacher and missionary. But this does not necessarily demand that those who engage in these activities must all enter them for the same reasons.

Throughout the Scripture there is taught that God expected a separate group of people to minister to him in a dedicated service, "a separated service." In the early organization of the Hebrews we find that the Levites were specially set apart for the ministration of the tabernacle and later of the temple. (Ex. xxxviii. 21 and Num. i. 50.) To the Levites was given no distinct inheritance as was given to the other tribes, but it was expected that they should be provided for out of the substance of the other tribes. (Num. xviii. 20-32; Deut. x: 8, 9.)

This principle is not obscured in the New Testament, but emphasized. (1) On seeing the multitudes without shepherds, Christ said to his followers: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. ix. 38.) (2) Christ called his

disciples to a separated service, calling them away from the ordinary business pursuits. He called them also in a very personal way, evidently speaking to each through the meanings of his own activity and of his particular understanding. In calling a fisherman his challenge was to become a *fisher* of men, but it was quite a different expression that was used in calling Matthew the tax collector.

A clear illustration of the place of "separated service" is found in the experience of the early Church. There was a murmuring by the widows of the Grecian Jews because they were neglected. The disciples felt that their task made it necessary for them to give themselves "continually to prayer, and to the ministry of the word," saying also: "It is not reason that we should leave the word of God, and serve tables." Consequently seven laymen were chosen whose responsibility over the "business" was the way in which they particularly ministered to God and humanity, while the disciples gave themselves to a "separated service." (Acts vi. 1-5.)

THE PLACE OF THE HOLY SPIRIT.

Some one would ask, "Is the Holy Spirit a positive factor in the impression or call of every preacher or missionary?" My answer would be, "Why not?" It was so in the beginning of the early Church, and should a lesser work of grace in the lives of men be expected now? While the

prophets and teachers at Antioch were in fastings and ministry to the Lord, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." (Acts xiii. 2.) But before the inquirer stops let him remember that no one may dare to limit the way in which the Holy Spirit may wish to act. Yet no honestly seeking heart need doubt the place of the Spirit if his heart is obedient.

THE CALL TO PREACH.

In his sermon on "The Ministry as a Life Work," Dr. R. H. Bennett says: "Not every good impulse is a call to preach. We are to try the spirits whether they be of God, and the call of the Church is also to be expected. A friend tells of a boy of low degree in his congregation who had long been exercised about a call to preach. During a good revival season the lad had a special season of prayer and came to the preacher with his face bright, and said: 'It is all cleared up now. The Lord has told me: "I do not want you to preach. You haven't sense enough."' Maybe the Lord has made this same remark to others who have not yet heard him. The ministry is like the penitentiary; there may be a very few inside who ought not be there, but there are a great many outside who ought to be inside. All true preachers have heard the voice of God saying: 'Son of man, stand in the temple, and speak unto the people the

words of this life.' But there are in the laity men who are called of God to preach and have never heeded that call or, hearing it, have not responded. In my boyhood I heard a United States Senator confess to the fact of his call to preach when a young man, and sadly he declared that he considered the ministry the highest office on earth. What a record to take to the judgment bar of God, a confession that, though climbing high in his chosen career, his life was in violation of the directions of his Maker! The writer was closely connected with a prominent physician, widely beloved and useful and peculiarly active in his Church duties. He healed the bodies and also watched for the souls of his patients. Men said: 'What a good man for a doctor!' At the close of his life he said something like this: 'I must make a confession before I depart: I dare not die without it. When I was a lad, God called me to preach the gospel. I have never doubted this. There was no question as to the call in my mind, but I said: "I wish to practice medicine. I will not preach, but I will lead the very best Christian life as a layman." Now my life is done. I have faith to believe that the atoning mercy of God in Jesus Christ will grant me the admission of the poor penitent; but my works will be burned up, and I shall go largely empty-handed into the presence of my Maker. Not that my life has been entirely without fruit-

age, but I have not the record to carry that was marked out for me by my Creator.'"

WHAT IS A CALL

How may we recognize it? Finally, how can I be sure that God is really calling me? These and more are very normal questions. To some, as it has already been shown, the impulse is loud and clear; to others it is faint and indistinct. To some it comes through cataclysmic and violent circumstances, while to others it comes through gradual development and normal activities. But in any case to the hearer who responds, "Speak, Lord, for thy servant heareth," the impression grows deeper and the definite conviction is realized. And finally, whatever of doubt there may have been previously, or however indefinite was the impression, and regardless of the agency through which it came, the soul will recognize that it is God.

Some are under a bondage of waiting for a mystical manifestation, thinking that this is the *only* way. Dr. D. L. Mumpower, pioneer medical missionary to the Otetela in the Congo Belge, said one evening in speaking to a conference of young people: "If any young man or woman sitting before me is waiting for a *call*, I can give you a call to darkest Africa where in my absence there is a tribe of half a million people with no doctor to minister to their needs and to hundreds of villages where the name of Christ is not known."

Some one has said: "A need, a need known, and ability to meet that need constitute a call."

"FOLLOW THE GLEAM."

Ion Keith-Falconer, the gifted young Scotch athlete and professor of Cambridge who laid down his life after a brief but heroic term of service in Arabia, said in an address at Edinburgh: "There must be some who will read these words, or who, having the cause of Christ at heart, have ample independent means and are not fettered by genuine home ties. Perhaps you are content with giving annual subscriptions and occasional donations and taking a weekly class? Why not give yourselves—money, time, and all? Our own country is bad enough, but comparatively many must, and do, remain to work at home, while very few are in a position to go abroad. 'The field is the world.' Ought you not to consider seriously what your duty is? The heathen are in darkness and we are asleep. Perhaps you try to think that you are meant to remain at home and induce others to go. By subscribing money, sitting on committees, speaking at meetings, and praying for missions you will be doing the most you can to spread the gospel abroad. . . . *While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism, the burden of proof lies upon you to show that the circumstances*

in which God has placed you were meant by him to keep you out of the foreign mission field."

Some day it will be said of you: "Last night he died." "In such an hour the only life worth while is that which we may recall with satisfaction in which its purpose lay in the direction as pointed out by infinite wisdom."

"O young mariner, down the haven;
Call your companions; launch your vessel;
Crowd her canvas; and ere it vanishes
Over the margin, after it, follow it;
Follow the gleam!"

GUIDES FOR STUDY.

If this book be used as a study book in class, this chapter should be the basis of a Bible study and there should be preparation in advance by pupils. Make assignments for use of the Bible by each member of the class.

1. Abraham's response: Genesis. xii., xiii., xxii.; Acts vii. 1-7; Romans iv. 3; Hebrews xi. 8-19.

2. Moses's call and response. (Note the interest of his mother and sister. Note his hesitance and the probable delay of God's plan because of his precipitate act in Egypt.) Exodus. ii.-iv.

3. Samuel's training for his call. (Observe necessary preparation of the home for a great leader. Contrast Eli's failure and humiliation.) 1 Samuel i.-iv.

4. Elisha receives Elijah's mantle. 1 Kings xix.; 2 Kings ii.

5. The calling of one from the sheepfold and farm: Amos.

6. The humility and hesitation of Jeremiah: Jeremiah i.

7. The sense of world responsibility of Isaiah: Isaiah vi.

8. The cataclysmic conversion and coincident call of Paul. Acts ix., xxii.

9. The higher leadership. Christ calling his disciples; sense

of responsibility. Matthew iv. 9; Mark i. 2; Luke ix. 10; John i.

10. The "separated service." Separated Levites.

11. Sum up the elements of responsibility as developed in those who responded.

12. What is the place of the Holy Spirit in a call to service? Acts xxii. 2.

13. How may a call be interpreted?

14. What is the final challenge to service?

REFERENCE MATERIAL.

"How God Has Called Men." Harris.

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Evans, Garfield, 1890-

The choice of a career; an effort to assist young men and women in the achievement of the highest personality and the largest service through the choice of a vocation in accordance with the will of God, by Garfield Evans and Ina C. Brown ... Nashville, Tenn., Dallas, Tex. [etc.] Publishing house of the M. E. church, South, 1925 [c1923]

205 p. 19 $\frac{1}{2}$ cm.

"Reference material" at end of each chapter.

1. Vocational guidance. i. Brown, Ina Corinne, 1896-

II. Title.

23-10433

Library of Congress
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